A

PHENIX,

OR,

The Solemn League and COVENANT.

Whereunto is annexed,

I. *The Form and manner of His Majesties Coronation in* Scotland. *With a Sermon then preached on that occasion by* Robert Douglas *of* Edenburgh.

II. *A Declaration of the King's Majesty to all His loving Subjects of the Kingdoms of* Scotland, *&c. in the Year* 1650.

III. *The great Danger of Covenant-breaking, &c. being the substance of a Sermon preached by* Edm. Calamy, *the* 14. *of Jan.* 1645. *before the then Lord Mayor of the City of* London, *Sir* Tho. Adams, *together with the Sheriffs, Aldermen, and Common-councell of the said City, being the day of their taking the Solemn League and Covenant at* Michael Basenshaw, *London.*

EDINBURGH,
Printed in the year of Covenant-breaking.

To the Reader.

Reader,

THou mayst expect some Reasons (by way of Preface) why these things thus collected are presented to thy consideration, the principall part thereof having been the occasion of so much contest and trouble in these Nations, and therefore desired by many it should have been buried in its own ashes. But for that things of such publique concernment, have been acted by the Heads of these Nations, and in so solemn a manner, in the presence of

of Almighty God, it cannot so soon be forgotten, but ought to be weighed, and layd to heart, with the good or evil consequences that have or shall accrew thereby, it is therefore left to thy serious consideration.

A solemn *League* and *Covenant*: For Reformation and defence of Religion: the Honour and Happines of the *King*, and the Peace and Safety of the three Kingdoms of *England*, *Scotland*, and *Ireland*.

WE *the Noblemen, Barons, Knights, Gentlemen, Citizens, Burgesses, Ministers of the Gospel, and Commons of all sorts in the Kingdoms of* England, Scotland, *and* Ireland, *by the providence of God living under one King, and being of one Reformed Religion, having before our Eyes the glory of God, and the advancement of the Kingdom of our Lord & Saviour Jesus Christ, the Honour and Happiness of the Kings Majesty, and his Posterity, and the true Publick Liberty, Safety & peace of the Kingdoms,*

wherein every ones private condition is included; & calling to mind the treacherous and bloody Plots, Conspiracies, Attempts, & Practices of the Enemies of God, against the true Religion, and Professors thereof in all places, especially in these three Kingdoms, ever since the Reformation of Religion, and how much their Rage, Power, and Presumption are of late, and at this time increased and exercised; whereof the deplorable estate of the Church and Kingdom of Ireland, *the distressed estate of the Church and Kingdom of* England, *and the dangerous estate of the Church & Kingdom of* Scotland, *are present and publick Testimonies. We have now at last (after other means of Supplication, Remonstrance, Protestations, and Sufferings,) for the preservation of our Selves and our Religion from utter ruine and de-*

struction,

ſtruction, according to the commendable practice of theſe Kingdoms in former times, and the example of Gods people in other Nations, after mature deliberation, reſolved and determined to enter into a Mutuall and Solemn League and Covenant, wherein we all ſubſcribe, and each one of us for himſelf, with our hands lifted up to the moſt high God, do ſwear:

1. THat we ſhall ſincerely, really, and conſtantly, through the grace of God, endeavour in our ſeverall places and callings, the preſervation of the reformed Religion in the Church of *Scotland*, in Doctrine, Worſhip, Diſcipline, and Government, according to the Word of God, and the example of the beſt Reformed Churches: And ſhall endeavour to bring the Churches of God in the three kingdoms to the neareſt conjunction and uniformity in religion, confeſſion of faith,

form of Church-government, Directory for worship and catechising: That we and our posterity after us may as brethren live in faith and love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner without respect of persons, endeavor the extirpation of popery, prelacy, (that is, Church-government by Archbishops, Bishops, their Chancellors, and Commissaries, Deans, Deans and Chapters, Archdeacons, and all other Ecclesiasticall Officers depending on that Hierarchy) superstition, heresie, schism, prophanness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of godliness; lest we partake in other mens sins, and therein be in danger to receive of their plagues, and that the Lord may be one, and his Name one in the three Kingdoms.

3. We shall with the same sincerity, reality and constancy, in our severall vocations, endeavour with our estates and lives, mutually to preserve the rights and priviledges

of

of the parliaments, and the Liberties of the kingdomes, and to preserve and defend the Kings Majesties Person and Authority, in the Preservation and Defence of the true Religion, and Liberties of the Kingdomes, that the World may bear witnesse with our Consciences of our Loyalty, and that we have no thoughts or intentions to diminish His Majesties just Power and Greatnesse.

4. We shall also with all Faithfulnesse endeavour the discovery of all such as have been, or shall be Incendiaries, Malignants, or evil Instruments, by hindering the Reformation of Religion, dividing the King from His People, or one of the three Kingdomes from another, or making any faction or parties among the People, contrary to this League and Covenant, that they may be brought to publick Tryal, and receive condign Punishment, as the degree of their Offences shall require or deserve, or the Supream Judicatories of both Kingdomes respectively, or others

having power from them for that effect ſhall judge convenient.

5. And whereas the Happineſſe of a bleſſed Peace between theſe Kingdomes, denied in former times to our Progenitors, is by the good Providence of God granted unto us, and hath been lately concluded, and ſetled by both the Parliaments, we ſhall each one of us, according to our place and intereſt, endeavour that they may remain conjoyned in a firm Peace and Union to all Poſterity, and that Juſtice may be done upon the wilfull oppoſers thereof, in manner expreſſed in the precedent Articles.

6. We ſhall alſo according to our places and callings in this common cauſe of Religion, Liberty, and Peace of the Kingdomes, aſſiſt and defend all thoſe that enter into this League and Covenant, in the maintaining and purſuing thereof, and ſhall not ſuffer our ſelves directly or indirectly by whatſoever combination, perſwaſion, or terrour, to be divided and withdrawn from this bleſſed Union and Con-

jun-

junction, whether to make defe-ction to the contrary part, or to give our selves to a detestable in-differency or neutrality in this cause, which so much concerneth the glory of God, the good of the Kingdomes, and the honour of the King; but shall all the dayes of our lives, zealously, and constantly continue therein, against all oppo-sition, and promote the same accor-ding to our power, against all lets and impediments whatsoever; and what we are not able our selves to suppresse or overcome, we shall re-veal and make known, that it may be timely prevented or removed: All which we shall do as in the sight of God.

And because these Kingdomes are guilty of many sins and provocations against God, and his Son Jesus Christ, as is too manifest by our pre-sent distresses and dangers, the fruits thereof: We professe and declare before God and the world our un-fained desire to be humbled for our own sins, and for the sins of these

Kingdomes, especially that we have not as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of our sins and transgressions so much abounding amongst us; and our true and unfained purpose, desire, and endeavour for our selves, and all others under our power and charge, both in publick and in private, in all duties we owe to God and Man, to amend our lives, and each one to go before another in the example of a real Reformation, that the Lord may turn away his wrath and heavy indignation, and establish these Churches and Kingdomes in truth and peace. And this Covenant we make in the presence of Almighty God the Searcher of all hearts, with a true intention to perform the same, as we shall answer at the great Day, when the secrets of all hearts shall be disclosed: Most humbly beseeching the Lord to strengthen us by his Ho-

ly Spirit for this end, and to bleſſe our deſires and proceedings with ſuch ſucceſſe, as may be deliverance and ſafety to his people, and encouragement to other Chriſtian Churches, groaning under, or in danger of the yoak of Antichriſtian tyranny: to joyn in the ſame or like Aſſociation and Covonant, to the glory of God, the enlargement of the Kingdome of Jeſus Chriſt, and the peace and tranquility of Chriſtian Kingdomes and Common-wealths.

Wil. Lenthal, Speaker
Beuchamp St. John
Gilbert Gerrard
Walter Earle
James Cambel
Thomas Cheeke.
Robert Nicholas
Benjamin Rudyard
John Gurdon
Kobert Harley
Francis Knollis
Edward Maſter
John White
Anthony Sapley
Dennis Bond
Lawrence Whitaker
Michael Noble
Pere. Hoby
Richard Barwis
Edward Baynton
William Cawley
John Moyle
John Pyne
George Searle
Henry Vane ſenior
Nevil Pool
John Young
Henry Herbert
Thomas Sandys
William Ieſſon
Philip L. Herbert
Thomas Barrington
Martin Lumley
John Trevor
Francis Godolphin
Thomas Arundell

Edward Stephens
Gilbert Pickering
John Greve
Oliver Cromwell
Henry Vane junior
William Cage
Richard Erisey
Philip L. Lisle
Will. Heveningham
Isaac Pennington
Richard Crefheld
Thomas Pelham
Thomas Parker
John Leigh
John Harris
Auguſtin Skinner
John Venn
William Strickland
John Franklin
Samuel Brown
Robert Scawen
Roger Hill
John Button
John Meyrick
Ambroſe Brown
Richard Winn
Edward Owner
Charles Pym
Charles L. Cranburn
Ben. Weſton
Dudley North
John Nut
John Corbet
Roger Burgoyne
Peter Temple
Benjamin Valentine

Thomas Walſingham
Oliver Luke
William Alenſon
Humphrey Salwey
Richard Moor
William Aſhurſt
Thomas Moor
Thomas Fountain
William Ellys
Henry Shelley
Rich. Shuttleworth
Henry Ludlow
George Gallop
Robert Wallop
Arthur Heſilrige
Oliver Saint-John
Thomas Grantham
Francis Barnham
Will. L. Fitz Williams
Edmund Dunch
Henry Mildmay
Hugh Rogers
Thomas Hatcher
John Wray
Simonds D'Ewes
Anthony Bedingfield
John Aſhe
William L. Munſon
Martin Liſter
Robert Goodwin
Edward Thomas
Henry Lucas
Miles Corbet
Philip Smith
Cornelius Holland
William Spurſtowe

John

John Lowry
Peter Wentworth
Henry Chomley
Philip Stapleton
William Pierrepoint
Roger North
Alexander Popham
Thomas Hodges
John Maynard
Samuel Vaſſal
Anthony Irby
John Clatworthy
John Bracolme
Richard Fermoyſe
John Blackiſton
Walter Long
John Rolle
Robert Jennor
John Waddon
William Maſham
John Liſle
Edmund Fowel
Edward Aſhe
Thomas Pury
Richard Whitehead
Richard Jenyns
Humphrey Tuſton
Thomas Dacres
Thomas Earl
John Downes
John Goodwyn
Francis Drake
William Waller
Samuel Luke
Francis Buller
Richard Harman

George Bulley
Arthur Onſlowe
Richard Wynwood
Robert Pye
H. L. Gray of Ruthin
Richard Knightley
John Pym
Chriſtoph. Yelverton
Anthony Nicoll
Peter Wroth
Robert Reynolds
Nat. Barnardiſton
Henry Heyman
William Purefoy
Valentine Walton
Michael Oldeſworth
William Wheeler
Hall Ravenſcroft
T. L. Gray of Groby
Thomas Middleton
Edw. Hungerford
Chriſtopher Wrey
Richard Lee
Herbert Morley
Thomas Lane
Robert Cecil
William Bell
Thomas Some
Herbot. Grimſtone
Symon Snowe
John Naſh
Herbot. Grimſtone
Ralph Aſheton
Edward Ayſcoghe
John Wylde
John Trenchard

Thomas

Thomas Fervoyse
Richard Browne
William Plaiters
Nathaniel Stephens
Richard Rose
Francis Rous
Gilbert Millington
Walter Young
John Brown
John Hippisley
Edward Poole
Henry Pelham
William Hay
John Driden
Nathaniel Fyennes
William Lewis
Giles Grene
William Lytton
John Harvey
Edward Dowce
William Strode
Edmond Prideaux
Thomas Hoyle
Edward Exton
Francis Popham
Zouch Tate
John Curson
Alexander Bence
Squire Bence
John Selden
John Glyn
Richard Onslow

John Coke
Tho. L Wenman
Bulstrode Whitlock
George Montague
Edward Partheriche
Henry Campion
VVilliam VVhittaker
Denzel Holles
Edward VVingate
James Fenys
Poynings Moore
Edward Bisse, junior.
VVilliam Jephson
Edward Montague
Norton Knatchbull
Thomas Eden
Edward Baynton
Jo. Evelin
Jo. Potts
Sam. Rolls
Ralph Ashton
VVilliam Drake
Pereg. Pelham
VVilliam Brereton
Thomas VViddrington
Natha. Hallows
Joh. Bamfield
Symond Ibelwall.
Hen. VVorsley
Phil. Parker
Edw. Boys
John Alford.

Die

Die Veneris, 29 Januar. 1644.

ORdered by the Commons assembled in Parliament, That the Solemn League and Covenant be on every day of Fast and Publique Humiliation, publiquely read in every Church and Congregation within the Kingdome: And that every Congregation be enjoyned to have one of the said Covenants fairly Printed in a fair Letter, in a Table fitted to hang up in some publick place of the Church to be read.

Hen. Elsynge Cler. Parl. Dom. Com.

The

The Form and Order of the

CORONATION OF CHARLES II.

King of *Scotland*, *England*, *France* and *Ireland*.

As it was acted and done at *Scoon*, the first day of *January* 1651.

By *Robert Dowglas* Minister at *Edinburgh*.

FIrst the Kings Majesty in a Princes Robe, was conducted from his Bed-chamber, by the Constable on his right hand, and the Marshal on his left, to the Chamber of presence; and there was placed in a Chair, under a cloth of State, by the Lord of *Angus*, Chamberlain appointed by the King for that day; and there, after a little repose, the Noblemen, with

with the Commissioners of Barons and Burroughs, entred the Hall, and presented themselves before his Majesty.

Thereafter the Lord Chancellor spoke to the King, to this purpose, *Sir, your good Subjects desire You may be crowned, as the righteous and lawful Heir of the Crown of this Kingdome; that you would maintain Religion, as it is presently professed and established; conform to the National covenant, League and Covenant, and according to your Declaration at* Dumferling *in* August *last: Also that you would be graciously pleased to receive them under Your Highnesse Protection, to govern them by the Lawes of the Kingdome, and to defend them in their Rights and Liberties, by Your Royal power; offering themselves in most humble manner to Your Majesty, with their vows, to bestow land, life, and what else is in their power, for the maintenance of Religion, for the safety of Your Majesties sacred Person, and maintenance of Your Crown, which they intreat Your Majesty to accept,*

and

and pray Almighty God, that for many Years You may happily enjoy the same.

The King made this Answer. *I do esteem the affections of my good people, more than the Crowns of many Kingdomes, and shall be ready by Gods assistance, to bestow my life in their Defence; Wishing to live no longer, than I may see Religion and this Kingdome flourish in all happinesse.*

Thereafter, the Commissioners of Burroughs and Barons, and the Noblemen, accompanied his Majesty to the Kirk of *Scoon*, in order and rank, according to their quality, two and two. The Spurs being carried by the Earl of *Eglington*. Next, the Sword by the E. of *Rothes*. Then the Scepter, by the E. of *Crauford* and *Lindesay*. And the Crown by Marq. of *Argyle*, immediately before the King. Then came the King, with the great Constable on his right hand, and the great Marshal on his left; his train being carried by the L. *Ereskine*, the L. *Montgomery*, the

L. *New-*

Newbottle, and the L. Machlene, ur Earls eldeſt ſons, under a Ca- opy of crimſon Velvet, ſupported y ſix Earls ſons; to wit, the L. rummond, the L. Carnegie, the . Ramſey, the L. Johnſtoun, the he L Brechin, L. Teſter; and the ix Carriers ſupported by ſix No- lemens ſons. Thus the Kings Ma- eſty entred the Kirk.

The Kirk being fitted and pre- ared, with a Table, whereupon he Honours were laid, and a Chair et in a fitting place for his Maje- ties hearing of Sermon, over a- gainſt the Miniſter, and another Chair on the other ſide where he received the Crown; before which there was a Bench, decently cover- ed; as alſo for ſeats about, for No- blemen, Barons, and Burgeſſes. And there being alſo a Stage in a fit place erected, of 24 foot ſquare, about four foot high from the ground, covered with Carpets, with two ſtairs, one from the Weſt, ano- ther to the Eaſt; upon which great ſtage, there was another little ſtage erected, ſome two foot high, aſcend-

ing

ing by two steps; on which th
Throne, or Chair of State w
set.

The Kirk thus fittingly prep
red, the Kings Majesty entr
the same, accompanied as afor
said, and first setteth himse
in his chair for hearing of Se
mon.

All being quietly compos
unto attention, Mr. *Robert Dou*
glas, Moderator of the Gener
Assembly, after incalling upo
God by prayer, preached the fol
lowing Sermon.

A Sermon preached at *Scoon*, *Jan.* 1. 1651. At the Coronation of *Charles* the Second, King of *Scotland*, *England*, *France* and *Ireland*.

By *Robert Dowglas*, Minister at *Edinburgh*, Moderator of the Commission of the General Assembly.

2 KINGS 11. *Vers.* 12. 17.

And he brought forth the Kings Son, and put the Crown upon him, and gave him the Testimony; and they made him King, and anointed him, and they clapt their hands and said, God save the King.

And Jehojada made a Covenant between the Lord, and the King, and the People, that they should be the Lords people, between the King also and the people.

IN this Text of Scripture, you have the Solemn Enthronizing of *Joash*, a young King, and that in a very troublesome time; for *A-*

the-

thaliah the mother of *Ahaziah* h
cruelly murthered the Royal See
and uſurped the Kingdome, by t
ſpace of ſix yeares. Onely th
young Prince was preſerved b
Iehoſheba the ſiſter of *Ahaziah*, an
wife to *Jehojada* the high Prie
being hid with her in the houſe
the Lord all that time.

Good Interpreters do conjecture
though *Joaſh* be called the ſon
Ahaziah, that he was not his ſon b
nature, but by ſucceſſion to th
Crown. They ſay, that the race o
Solomon ceaſed here, and the King-
dome came to the poſterity of *Na-
than* the ſon of *David*. Becauſe
2 *Chron.* 22. 9. it is ſaid, *The houſe
of Ahaziah had no power to keep
the Kingdome*; which they con-
ceive to be for the want of children
in that houſe; And becauſe of the
abſurdity and unnaturalneſſe of the
fact, that *Athaliah* the Grand-mo-
ther ſhould have cut off her ſons
children. I ſhall not ſtand upon the
matter, only I may ſay, if they
were *Ahaziah* his own children,
it was a moſt unnatural and cruel

fact

act of *Athaliah* to cut off her own posterity.

For the usurpation, there might have been two motives. 1. It seemeth that when *Ahaziah* went to battel, *Athaliah* was left to govern the Kingdome; and her son *Ahaziah* being slain before his return, she thought the Government sweet, and could not part with it; and because the Royal seed stood in her way, she cruelly destroyed them, that she might raign with the greater freedome. 2. She was earnest to set up a false worship, even the worship of *Baal*, which she thought could not be so well done, as by cutting off the Royal race, and getting the sole power in her hand, that she might do what she pleased.

The businesse you are about this day, is not unlike: You are to invest a young King in the Throne, in a very troublesome time: and wicked men have risen up, and usurped the Kingdome, and put to death the late King most unnaturally. The like motives seem to have prevailed with them. 1. That e-

men

men by falſhood and diſſimula
have gotten power in their han
which to them is ſo ſweet, that t
are unwilling to part with it; A
becauſe the King and his ſeed ſto
in their way, they have made aw
the King, and diſinherited his ch
dren, that the ſole power might
in their hand. 2. They have
number of damnable errors, and
falſe worſhip to ſet up, and inte
to take away the Ordinances
Chriſt, and Government of h
Kirk. All this cannot be done, u
leſſe they have the ſole power
their hands, and this they cann
have till the King and his poſteri
be cut off. But I leave this, an
come to the preſent ſolemnity.
There is a Prince to be inthroned
good *Jehojada* will have the crow
put upon his head.

It may be queſtioned, why the
went about this Coronation in
time of ſo great hazard, when *Atha*
liah had reigned ſix yeares? Had
not been better to have defeate
Athaliah, and then to have crown
ed the King? Two reaſons may b
ren

dred, why they delay not the coronation. To crown the King was a duty they were bound to, hazard should not make them leave their duty. They did their duty, and left the succesſe to God. They crowned the young King, to endear the peoples affections to their own native Prince, and to alienate their hearts from her that had usurped the Kingdome. If they had delayed, the King being known to be preserved, it might have brought on, not only compliance with her, but also subjection to her government, by resting in it, and being content to lay aside the righteous heir of the Crown.

The same is observed in our Case, and many wonder that you should Crown the King in a dangerous time, when the usurpers have such power in the land, the same reasons may serve to answer for your doing. 1. It is our necessary duty to crown the King upon all hazards, and to leave the succesſe to God. 2. It appeareth now, it hath been too long delayed. Delay is dan-

dangerous, because of the com
ance of some, and treachery o
thers. If it shall be delayed lon
it is to be feared, that the n
part shall sit down under the
dow of the *Bramble*, the destro
usurpers.

I come to the particular ha
ling of this present Text, and
speak from it to the present tu
I have read the 12. and 17. v.
cause of these two which meet
gether, the Crowning of a Ki
and his renewing the Covena
Amongst many particulars wh
may be handled from the Text,
shall confine my self to these f
1. The Crown, *He put the Cro*
upon his head: 2. The Testimon
He gave them the Testimony. 3. T
Anointing, *They Anointed h*
These three are in the 12. ver
As for that which is spoken of
peoples joy, we shall give it a tou
when we come to the peoples du
The covenant between God a
the King, and the people, *Jehoja*
made a covenant between God a
the King and the people, that t
shou

ſhould be the Lords people; 5. The Covenant between the King and the people, *Between the King alſo and the people*; both in the 17. *verſe*.

Firſt, the Crown is put upon his Head. A Crown is the moſt excellent badge of Royal Majeſty. To diſcourſe on Crowns in a State-way, I ſhall leave unto States-men, and lay only theſe three before you of the Crown.

I. In putting on of the Crown, it would be well faſtened, for Kings Crowns are often times tottering; and this is a time wherein they totter. There are two things which make Kings Crowns to totter; great ſins, and great commotions and troubles; take heed of both.

1. There are many ſins upon our King and his Family. Sin will make the ſureſt Crown that ever men ſet on to totter. The ſins of former Kings have made this a tottering Crown. I ſhall not inſiſt here, ſeeing there hath been a ſolemn day of humiliation through

the Land, on Thurſday laſt, for the ſins of the Royal Family. I wiſh the Lord may bleſſe it; and deſire the King may be truly humbled for his own ſins, and the ſins of his fathers houſe, which have been great, beware of putting on theſe ſins with the Crown; For if you put them on, all the well-wiſhers to a King in the three Kingdomes will not be able to hold on the Crown, and keep it from tottering, yea, from falling. Lord, take away the controverſie with the Royal Family, that the Crown may be faſtened ſure upon the Kings head, without falling or tottering.

2. Troubles and commotions in a Kingdome, make crowns to totter. A Crown at the beſt, and in the moſt calme times, is full of trouble, which if it were well weighed by men, there would not be ſuch hunting after Crowns. I read of a Great man, who conſidering the trouble and care that accompanied a Crown, ſaid, he would not take it up at his foot, though he might have it for taking.

Now

Now if a Crown at the beſt be ſo full of troubles, what ſhall one think of a Crown at the worſt, when there are ſo great commotions, wherein the Crown is directly aimed at? Surely it muſt be a tottering crown at the leaſt, eſpecially when former ſins have brought on theſe troubles. As the remedy of the former is true humiliation, and turning unto God; ſo the remedy of the latter, is *Pſal.* 21. 3. (ſpeaking of *Davids* crown) *Thou ſetteſt a crown of pure gold upon his head.* God ſet on *Davids* crown, and therefore it was ſetled, notwithſtanding of many troubles. Men may ſet on crowns, and they may be thrown off again; but when God ſetteth them on, they will be faſt. Enemies have touched the Crown of our King, and caſten it off in the other Kingdome, and have made it totter in this Kingdome, both the King who is to be crowned, and you who are to crown him, ſhould deal earneſtly with God, to ſet the Crown on the Kings head, and to keep it on a-

gainſt all the commotions of this generation. 2. A King ſhould eſteem more of the people he raigneth over, than of his crown, Kings uſe to be ſo taken up with their Crowns, that they deſpiſe their people. I would have a King following Chriſt, the King of his people, who ſaith of them, *Iſa.* 62. 3. *Thou ſhalt be a crown of Glory in the hand of the Lord, and a royal diadem in the hand of thy God.* Chriſt counteth his people his Crown and Diadem; ſo ſhould a King eſteem the people of the Lord, over whom he ruleth, to be as his Crown and Diadem; take away the people, and a Crown is but an empty ſymbole. 3. A King when he getteth his Crown on his head, ſhould think at the beſt, it is but a fading Crown. All the Crowns of Kings are but fading Crowns: therefore they ſhould have an eye upon that *Crown of Glory, that fadeth not away,* 1 *Pet.* 5. 4. And upon a *Kingdome that cannot be ſhaken, Heb.* 12. 28. that Crown and Kingdome belongeth not to Kings as Kings,

but

but unto believers; and a believeing King hath this Comfort, that *when he hath endured a while, and been tryed, he ſhall receive the crown of life, which the Lord hath promiſed to them that love him.*

II. The ſecond thing in this Solemnity, is the *Teſtimony*, by this is meant the Law of God; ſo called becauſe it teſtifieth of the mind and will of God. It was commanded, *Deut.* 17. 18, 19. *when the King ſhall ſit upon the throne of his kingdome, he ſhall write a copy of the book of the Law, and it ſhall be with him, that he may read therein all the dayes of his life.* The King ſhould have the *Teſtimony* for theſe three main uſes.

1. For his information in the way of God, *Deut.* 17. 19. This uſe of the Kings having the Book of the Law, is expreſſed, *That he may learn to fear the Lord his God*; the reading of other books may do a King good for Government, but no book will teach him the way of ſalvation, but the book of God. Chriſt biddeth *ſearch the Scriptures*,

for in them ye think to have eternal life, and they testifie of me, Joh. 5. 39. He is *a blessed man who meditateth in the Law of the Lord*, Psal. 1. 1, 2. King *David* was well acquainted herewith, as appeareth *Psal.* 119. Kings should be well exercised in Scripture. It is reported of *Alphonsus* King of *Aragon*, that he read the Bible fourteen times, with glosses thereupon. I recommend to the King, to take some houres for reading holy Scripture: It will be a good meanes to make him acquainted with Gods mind, and with Christ as a Saviour.

2. For this direction in government, Kings read books that may learn them to govern well, which I condemn not, but all the books a King can read, will not make him govern to please God, as this book. I know nothing that is good in government, but a King may learn it out of the book of God. For this cause *Joshua* is commanded, *Josh.* 1. 8. *That the book of the law shall not depart out of his mouth,*

mouth, and he is commanded to do *according to that is written therein.* He should not only do himself that which is written in it, but do and governe his people according to that is written in it; King *David* knew this use of the Testimony, who said, *Psal.* 119. 24. *Thy Testimonies are my delight and my Counsellors.* The best counsels that ever a King getteth, are in the book of God; yea the testimonies are the best and surest Counsellors, because although Kings Counsellors be never so wise and trusty, yet they use not to be so free with a King as they ought: but the Scripture will tell Kings very freely both their sin and their duty. 3. For preservation and custody, the King is *Custos utriusque tabulæ*, the keeper of both tables. Not that he should take upon him to dispense the Word of God, or to dispence with it; But that he should preserve the Word of God, and the true Religion, according to the Word of God, pure, intire, and uncorrupted within his dominions,

and transmit them to posterity, and also be carefull to see his subjects observe both tables, and to punish transgressors of the same.

III. The third thing in this solemnity is the anointing of the King. The anointing of Kings was not absolutely necessary under the Old Testament, for we read not that all the Kings of *Judah* and *Israel* were anointed. The *Hebrews* observe that anointing of Kings was used in three cases.

1. When the first of a Family was made King, as *Saul*, *David*. 2. When there was a question for the Crown, as in the case of *Solomon* and *Adoniah*. 3. When there was an interruption of the lawfull succession by usurpation, as in the case of *Joash*, there is an interruption by the usurpation of *Athaliah*; therefore he is anointed. If this observation hold, as it is probable, then it was not absolutely necessary under the Old Testament, and therefore far lesse under the New.

Because it may be said, That in our case there is an interruption by usur-

uſurpation, let it be conſidered; That the Anointing under the Old Teſtament was Typicall, although all Kings were not Types of Chriſt; yet the Anointing of Kings, Prieſts, and Prophets, was typical of Chriſt; and his Offices: but Chriſt being now come, all theſe Ceremonies ceaſe. And therefore the Anointing of Kings, ought not to be uſed in the New Teſtament.

If it be ſaid, Anointing of Kings hath been in uſe among Chriſtians, not only Papiſts, but Proteſtants, as in the Kingdome of *England*, and our late King was Anointed with Oyl. It may be replyed, they who uſed it under the New Teſtament took it from the *Jews*, without warrant. It was moſt in uſe with the Biſhops of *Rome*, who to keep Kings and Emperours ſubject to themſelves, did ſwear them to the *Pope*, when they were Anointed, (and yet the Jewiſh Prieſts did never ſwear Kings to themſelves) as for *England*, although the *Pope* was caſten off, yet the ſubjection of Kings to Biſhops was ſtill retained, for they Anoint-

ed the King, and ſware him to the maintenance of their *Prelaticall dignity.* They are here who were witneſſes at the Coronation of the late *King.* The Biſhops behoved to perform that rite, and the *King* behoved to be ſworn to them. But now by the bleſſing of God, *Popery* and *Prelacy* are removed: the *Biſhops* as limbs of *Antichriſt*, are put to the door; let the Anointing of *Kings* with oyl go to the door with them, and let them never come in again.

The Anointing with materiall oyle, maketh not a *King*, the Anointed of the Lord, for he is ſo without it. He is the Anointed of the Lord, who by the divine Ordinance, and appointment is a *King*, *Iſa.*45.1. God called *Cyrus* his Anointed; yet we read not that he was Anointed with oyl. *Kings* are the Anointed of the Lord, becauſe by the Ordinance of the Lord, their Authority is ſacred and inviolable. It is enough for us to have the thing though we want the Ceremony, which being laid aſide, I will give ſome.

some Observations of the thing.

1. A King being the Lords Anointed, should be thinking upon a better unction, even that Spirituall unction, wherewith believers are Anointed, which you have, 1 *Joh:* 2.27. *The Anointing ye have received of him abideth in you:* And 2 Cor. 1 21. *He that hath Anointed us, is God who hath also sealed us*, This Anointing is not proper to *Kings*, but common to believers. Few *Kings* are so Anointed. A *King* should strive to be a good Christian, and then a good *King*: The Anointing with Grace, is better then the Anointing with oyle. It is of more worth for a King to be Anointed of the Lord with Grace, then to be the greatest Monarch of the world without it.

2. This Anointing may put a *King* in mind of the gifts, wherewith *Kings* should be indued, for discharge of the Royal calling. For Anointing did signifie the gifts of Office. It is said of *Saul*, when he was Anointed *King*; As 1 *Sam.* 10 9. *God gave him another heart*

And I

And Cap. 11. 6. *The ſpirit of God came upon him* it is meant of a heart for this calling, and a ſpirit of ability for Government. It ſhould be our deſire this day, that our King may have a ſpirit for his calling, as the ſpirit of Wiſdome, Fortitude, Juſtice, and other Princely indowments.

3. This Anointing may put Subjects in mind of the Sacret due of the Authority of a King. He ſhould be reſpected, as the Lords Anointed. There are divers ſorts of perſons, that are Enemies to the Authory of Kings; As 1. *Anabaptiſts*, who deny there ſhould be Kings in the New Teſtament. They will have no Kings, nor civil Magiſtrate. 2. The late *Photinians*, who ſpeak reſpectively of Kings, and Magiſtrates, but they take away from them their power, and the exerciſe of it in the adminiſtration of Juſtice. 3. Theſe who riſe againſt Kings in open Rebellion, as *Abſolom* and *Sheba*, who ſaid, *what have we to do with* David, *the ſon of* Jeſſe? *To your Tents*, O Iſrael. 4. They who

who do not rebel openly, yet they despise a King in their heart, like the sons of *Beliall*, 1 *Sam.* 10. last, who said of *Saul* after he was Anointed King, *shall this man save us? And they despised him, and brought him no presents.*

1. All these meet in our present age. 1. *Anabaptists* who are against the being of Kings are very rife: you may find, to your great grief, a great number of them in that Army that have unjustly invaded the Land, who have trampled upon the Authority of Kings. 2. There are also of the second sort, who are secretly *Photinians* in this point, they allow of Kings in profession, but they are against the exercise of their power in the Administration of Justice. 3. A third sort in open Rebellion, even all that Generation which are risen up not only against the person of the King but Kingly Government. 4. There is a fourth who professe they acknowledge a King, but dispise him in their heart saying, *Shall this man save us?* I wish all had *Davids*

ten-

tenderneſſe, whoſe *heart ſmote him when he did but cut off the lap of Sauls garment*, that we may be far from cutting off a lap of that juſt power and greatneſſe which God hath allowed to the King, and we have bound our ſelves by Covenant not to diminiſh.

I have gone through the three particulars contained in *ver.* 12. I come to the other two in *v.* 17. which appertain alſo to this ſaid work; for our King is not only to be crowned but to renew a covenant with God and his people, and to make a covenant with the people; Anſwerable hereto there is a twofold covenant in the words, one between God and the King, and the people; God being the one party, the King and the people the other. Another between the King and the people, the King being the one party, the people the other. The covenant with God is the fourth particular propounded to be ſpoken of. The ſum of the covenant ye may find, 2 *King.* 23. 3. in *Joſiah* his renewing the covenant, *To walk after the Lord, & keep his commandments*

ments and teſtimonies with all thy heart, and to perform the words of the covenant. The renewing of the covenant was after a great defection from God, and the ſetting up of falſe worſhip. The King and the people of God bound themſelves before the Lord, to ſet up true worſhip, and to aboliſh the falſe. *Scotland* hath a preference in this before other Nations. In time of defection they have renewed a covenant with God to reform all: And becauſe the King after a great defection in that family is to renew the covenant, I ſhall mention ſome particulars from the League and Covenant.

1. We are bound to maintain the *true Reformed Religion* in Doctrine Worſhip, Diſcipline and Government eſtabliſhed in this kingdome, and to endeavour the Reformation of Religion in the other two kingdoms according to the word of God and the beſt reformed Kirks. By this Article the King is obliged not onely to maintain Religion as it is eſtabliſhed in *Scotland*, but alſo to endeavour the reformation of Religion

ligion in his other kingdoms: The King ſhould conſider well, when it ſhall pleaſe God to reſtore him to his Government there, that he is bound to endeavour the eſtabliſhment of the work of Reformation there, as wel as to maintain it here.

According to the ſecond article, the King is bound without reſpect of perſons to extirpate *Popery, Prelacy, Superſtition, Hereſie, Scheiſm & Prophaneſſe*, and whatſoever ſhall be found contrary to ſound Doctrine and the power of godlineſſe; and therefore *Popery* is not to be ſuffered in his Royall family, nor within his Dominions; *Prelacy* once pluck up by the root is not to be permitted to take root again; all *Hereſie* and *Error* whatſoever muſt be oppoſed by him to the utmoſt of his power; and by the covenant the *K.* muſt be farre from tolleration of any *falſe Religion* within his Dominions.

3. As the people are bound to maintain the Kings perſon and authority in the maintenance of the true Religion and liberties of the kingdom: So the King is bound with

with them to maintain the rights and priviledges of the Parliament, and liberties of the subjects, according to the third article.

4. We are bound to discover, and to bring unto condign punishment all such as have been, or shall be *Incendiaries*, *Malignants*, or *evil instruments*, in hindring the reformation of Religion, dividing the king from the people, or one of the kingdoms from another, or making any faction or parties amongst them, hereby the king is bound to have an eye upon such, and neither allow them, nor comply with them, but to concur according to his power to have them censured and punished, as is expressed in the fourth article. I shall sum up all this, That a *K.* entring in covenant with God, should doe as the kings did of old when they entred into covenant, they and their people went on in the work of Reformation, as appears there, *vers.* 8. *And all the people of the Lord went to the house of Baal, and brake it down, &c.* And godly *Josiah* when he entred in covenant made

made a thorow reformation. There is a fourfold reformation in Scripture, and contained in the League and Covenant. 1. A personal Reformation. 2. A Family reformation. 3. A reformation of Judicatories. 4. A reformation of the whole Land: Kings have had their hand in all the Four, and therefore I recommend them to our King.

1. A personal Reformation. A King should reform his own life, that he may be a pattern of godlinesse to others, and to this he is tied by the Covenants. The godly reformers of *Judah* were pious and religious men. A King should not follow *Machiavell* his counsel, who requireth not that a Prince should be truly religious, but saith, that a shadow of it, and external simulation are sufficient: A divellish counsel, and it is just with God to bring a King to the shadow of a Kingdom, who hath but the shadow of Religion. We know that dissembling Kings have been punished of God; and let our King know that no

no King but a religious king can please God. *David* is highly commended for godlinesse; *Hezekiah* a man eminent for piety, *Josiah* a young king, commended for the tendernesse of his heart when he heard the law of the Lord read; he was much troubled before the Lord when he heard the judgements threatned against his Fathers house and his people, it is earnestly wished that our Kings heart may be tender, and be truly humbled before the Lord for the sins of his Fathers house, and of the land; and for the many evils that are upon that Family and upon that Kingdome.

2. A Family Reformation. The King should reform his Family, after the example of godly kings; *Asa* when he entred in covenant, spared not his Mothers Idolatry. The house of our king hath been much defiled by Idolatry. The king is now in covenant, and to renew the covenant, let the Royal Family be reformed; and that it may be a religious Family wherein God will have pleasure. Let it be purged

ged not only of Idolatry but of prophanity and looſneſs, which hath abounded in it. Much hath been ſpoken of this matter, but little hath been done in it. Let the king and others who have charge in that family think it lieth upon them as a duty to purge it. And if you would have a Famiy well purged and conſtitute, take *David* for a pattern, in the purgation and conſtitution of his Pſalm 10. *The froward heart, wicked perſons, and ſlanderers he will have far from him; but his eyes are upon the faithful of the land, that they may dwell with him.* Ye may extent this Reformation to the Court. A prophane Court is dangerous for a king; it hath been obſerved as a provoking ſin in *England*, which hath drawn down judgement upon King and Court, as appeareth this day. It is to be wiſhed that ſuch were in the Court as *David* ſpeaketh of in that Pſalm. Let the King ſee to it and reſolve with *David*, Pſal. 101. 7. That *he who worketh deceit ſhall not dwell within his houſe; and he who tel-*

telleth lies ſhall not tarry in his ſight.

3. Reformation in Judicatories. It ſhould be carefully ſeen to, that Judicatories be reformed; and that men fearing God, and hating covetouſneſſe, may be placed in them: a King in covenant ſhould do as *Jehoſhaphat* did, 2 *Chron.* 19. 5,6 7. *He ſet Judges in the land, and ſaid, Take heed what you doe: ye judge not for men, but for the Lord, who is with you in judgment: wherefore now let the fear of the Lord be before you,* &c.

4. The Reformation of the whole land: the Kings eye ſhould be upon it, 2 *Chron.* 19. 4. *Jehoſhaphat went out through the people, from Beerſheba to mount Ephraim, and brought them back to the Lord God of their fathers.* Our land hath great need of reformation; for there is a part of it, that hath ſcarce ever yet found the benefit of it; they are lying without the Goſpel. It will be a work of a covenanted King to have a care that the Goſpel may be preached through the whole land: care alſo would be taken that they who have

have the Gospel may live suitably thereto.

If a king would be a through Reformer, he must reformed himself, other wayes he will never lay reformation to heart. To make a king a good Reformer, I wish him these qualifications according to the truth, and in sincerity, wherewith they report *Trajan* the Emperour to have been indued. He was 1. Devote at home. 2. Courageous in War. 3. Just in his Judicatories. 4. Prudent in all his affairs. True Piety, Fortitude, Justice, and Prudency are notable qualifications in a Prince, who would reform a kingdome, and reform well.

5. I come now to the fifth and last particular, and that is the Covenent made between the king and the people. When a king is Crowned, and received by the people, there is a Covenant or mutuall contract between him and them, containing conditions, mutually to be observed. Time will not suffer to insist upon many particu-

culars, I shall only lay before you three. First, it is clear from this Covenant, That a king hath not absolute power to do what he pleaseth, he is tyed to conditions, by vertue of a Covenant. Secondly, it is clear from this Covenant, that a people are bound to obey their king in the Lord. Thirdly, I shall present the king with directions, for the Government of the people, who are bound to obey.

1. It is clear, That the kings power is not absolute, as kings and flattering Courtiers apprehend, a kings power is a limited power, by this Covenant. And there is a threefold limitation of the kings power.

1. In regard of subordination. There is a power above his, even Gods power, whom he is obliged to obey; and to whom he must give an account of his administration. Ye heard yesterday the Text, *By me Kings Raign, Prov.* 8. 15. kings have not only their Crowns from God, but they must Reign according to his will, which is clear

clear from *Rom.* 8. 13. He is called the Miniſter of God He is but Gods ſervant. I need not ſtay upon this, kings and all others will acknowledge this limitation.

2. In regard of Laws, a king is ſworn at his coronation to rule according to the ſtanding received Laws of the kingdom. The Laws he is ſworn to, limit him that he cannot do againſt them, without a ſinfull breach of this Covenant between the king and the people.

3. In rgard of government: The totall government is not upon a king. He hath Counſellors, a Parliament, or Eſtates in the Land, who ſhare in the burden of government. It was never the mind of theſe who receive a king to rule them, to lay all their government upon him, to doe what he pleaſeth, without controlement. There is no man able alone to govern all. The kingdome ſhould not lay that upon one man, who may eaſily miſcarry. The Eſtates of the Land are bound in this contract to bear a burden with him.

Theſe

These men who have flattered Kings, to take unto them an absolute power, to do what they please, have wronged Kings and kingdomes. It had been good that Kings of late had carried themselves so, as this question of Kings power might never have come in debate; for they have been great loosers thereby, Kings are very desirous to have things spoken and written to hold up their arbitrary and unlimitted power; but that way doth exceedingly wrong them. There is one, a learned man, I confesse, who hath written a book for the maintenance of the absolute power of Kings called *Defensio Regia* whereby he hath wronged himself in his reputation, and the King in his Government. As for the fact of taking away the life of the late King (whatever was Gods justice in it) I do agree with him to condemn it, as a most unjust and horrid fact, upon their part who did it: But when he cometh to speak to the power of Kings, in giving unto them an absolute and illimited power, urging the damnable Maxime, *Quod libet licet*,

he will have a King to do what he pleaseth *impune*, and without controlement. In this I cannot but dissent from him.

In regard of subordination, some say, That a King is countable to none but God: Do what he will, let God take order with it; This leadeth Kings to *Atheism*, let them do what they please, and take God in their own hand, in regard of Laws, they teach nothing to Kings but Tyranny: And in regard of Government, they teach a King to take an arbitrary power himself to do what he pleaseth without controlement. How dangerous this hath been to Kings, is clear by sad experience. Abuse of Power and Arbitrary Government, hath been one of Gods great controversies, with our kings and Predecessors; God in his Justice, because power hath been abused, hath thrown it out of their hands. And I may confidently say, that Gods controversie with the kings of the Earth, is for their Arbitrary and Tyrannical Government.

It is good for our king to learn to be

wiſe in time; and know, that he receiveth this day a power to govern; but a power limited by contract; and theſe conditions he is bound by Oath to ſtand to. Kings are deceived, who think that the people are ordained for the king; and not the king for the people. The Scripture ſheweth the contrary, *Romans* 13.4. The king is the Miniſter of God, for the Peopes good. God will not have a king in an arbitrary way, to encroach upon the poſſeſſions of Subjects *Ezekiel* 45.7.8. *A portion is appointed for the Prince.* And it is ſaid, *My Princes ſhall no more oppreſſe my people; and the reſt of the Land ſhall he give unto the Houſe of Iſrael, according to their Tribes.* The king hath his diſtinct poſſeſſions and Revenues from the peoples; he muſt not oppreſs and do what he pleaſeth, there muſt be no Tyranny upon the Throne.

I deſire not to ſpeak much of this Subject. Men have been very tender in medling with the power of kings; yet ſeeing theſe dayes have brought forth debates concerning the

power of kings, it will be neceſſary to be clear in the matter. Extremities ſhould be ſhunned. A king ſhould keep within the bounds of the Covenant made with the people in the exerciſe of his power: concerning the laſt, I ſhall propound theſe three to your conſideration.

1. A king abuſing his power, to the overthrow of Religion, Laws and Liberties, which are the very fundamentalls of this contract and Covenant, may be controled and oppoſed: and if he ſet himſelf to overthrow all theſe by Arms, then they who have power, as the Eſtates of a Land, may and ought to reſiſt by Arms; Becauſe he doth, by that oppoſition, break the very bonds, and overthrow the eſſentials of this contract and Covenant. This may ſerve to juſtifie the proceedings of this kingdome againſt the late king, who in an hoſtile way ſet himſelf to overthrow Religion, Parliaments, Laws and Liberties.

2. Every breach of Covenant wherein a king faileth, after he hath entred in Covenant, doth not diſſolve

the

the bond of the Covenant. Neither ſhould Subjects lay aſide a king for every breach, except the breaches be ſuch as overthrow the Fundamentals of the Covenant with the people. Many examples of this may be brought from Scripture. I ſhall give but one. King *Aſa* entered ſolemnly in Covenant with God and his People, 2 *Chron.* 15. After that he falleth in groſs tranſgreſſions and breaches, 2 *Chron.* 16. He aſſociates himſelf and entered in League with *Benhadad* king of *Syria*, an *Idolater*, he impriſoned *Hanani* the Lords Prophet, who reproved him, and threatned judgement againſt that aſſociation; and at the ſame time he oppreſſed ſome of the people: and yet, for all this, they neither lay aſide, nor count him an Hypocrite.

3. Private perſons ſhould be very circumſpect about that which they do in relation to the Authority of kings. It is very dangerous for private men to meddle with the power of kings, and the ſuſpending of them from the exercise thereof. I do in-

geniouſly confeſs, that I find no example of it: The Prophets taught not ſuch doctrine to their people, nor the Apoſtles nor the reformed kirk. Have ever private men, Paſtours, or Profeſſors, given into the Eſtates of a Land, as their judgement, unto which they reſolved to adhere, That a king ſhould be ſuſpended from the exerciſe of his power? And if we look upon thoſe Godly Paſtours who lived in king *James* his time, of whom one may truly ſay, more faithful men lived not in theſe laſt times: For they ſpared not to tell the king his faults to his face: Yea, ſome of them ſuffered perſecution for their honeſty and freedom; Yet we never read, nor have heard, that any of thoſe godly Paſtours joyned with other private men, did never remonſtrate to Parliament or Eſtate, as their judgement, that the king ſhould be ſuſpended from the exerciſe of his Royal power.

2. It is clear from this Covenant, that people ſhould obey their King in the Lord: for as the king is bound by Covenant to make uſe of his power

to

to their good: ſo are they bound to obey him in the Lord in the exerciſe of that power. About the peoples duty to their *King* take theſe four Obſervations.

1. That the obedience of the people is in ſubordination to God; For the Covenant is firſt with God, and then with the *King*. If a *King* command any thing contrary to the will of God, in this caſe *Peter* ſaith, *It is better to obey God then man.* There is a line drawn from God to the people they are loweſt in the line, and have Magiſtrates ſuperiour and ſupreme above them, and God above all. When the *King* commandeth the people that which is lawful and commanded by God, then he ſhould be obeyed, becauſe he ſtandeth in the right line under God, who hath put him in his place. But if he command that which is unlawful, and forbidden of God, in that he ſhall not be obeyed to do it; becauſe he is out of his line: That a King is to be obeyed with this ſubordination, is evident from Scripture; take one place for all, *Rom.* 13. at the begin-

ning, ye have both obedience urged to Superiour Powers at the ordinance of God, and damnation threatned against those who resist the lawfull power.

It is said by some, that many Ministers in *Scotland* will not have King *Jesus*, but King *Charles* to reign. Faithful men are wronged by such speeches. I do not understand these men. For if they think that a King and *Jesus* are inconsistent; then they will have no King. But I shall be far from entertaining such thoughts of them. If they think the doing of a necessary duty for King *Charles* is to prefer his Interest to Christs, this also is an errour. Honest Ministers can very well discern between the interest of Christ and of the King. I know no Ministers that setting up King *Charles* with prejudice to Christs interest.

3. The third particular about this Covenant resteth to be spoken of, to wit, some directions to the King, for the right performing of his Duty, whereof I shall give seven.

1. A King, meeting with many diffi-

difficulties in doing of duty, by reaſon of ſtrong corruption within, and many tentations without; he ſhould be careful to ſeek GOD by Prayer for grace to overcome theſe Impediments, and for an underſtanding heart to Govern his people. *Solomon* having in his option to ask what he would, he asked an Underſtanding Heart, to go out and in before his people: knowing that the Government of a people was a very difficile work, and needed more then ordinary underſtanding. A *King* alſo hath many enemies (as our *King* hath this day) and a Praying *King* is a Prevailing *King*. *Aſa* when he had to do with a mighty enemy, 2 *Chron.* 14. prayed fervently and prevailed. *Jehoſhaphat* was invaded with a mighty enemy, 2 *Chron.* 20. He prayed and did prevail. *Hezekiah* prayed againſt *Senacherib's* huge Army and prevailed, 2 *Chron.* 32.

Sir, you have many difficulties and oppoſitions to meet with; acquaint your ſelf with Prayer; be inſtant with GOD, and he will fight for You. Prayers are not in much

requeſt at Court; but a Covenanted King muſt bring them in requeſt. I know a King is burthened with multiplicity of affairs, and will meet with many diverſions: But, Sir, you muſt not be diverted; and take hours and ſet them apart for that exerciſe; men being once acquainted with your way way, will not dare to divert you. Prayer to God will make your affairs eaſie all the day. I read of a king of whom his Courtiers ſaid, He ſpoke oftner with God, then with men. If you be frequent in Prayer you may expect the bleſſing of the moſt high upon your ſelf, and your Government.

2. A king muſt be carefull of the kingdom which he hath ſworn to maintain. We have had many of too private a ſpirit, by whom ſelf-intereſt hath been preferred to the publick. It becommeth a king well to be of a publick ſpirit, to care more for the publick then his own intereſt. Senates and States have had Motto's written over the doors of the Meeting-places; Over the Senates houſe at *Rome* was written, *Ne quid Republica detrimenti capiat.*

capiat; I ſhall wiſh this may be written over your Aſſembly-houſes: But there is another which I would have written with it, *Ne quid Eccleſia detrimenti capiat*. Be carefull of both; let not kirk nor State ſuffer hurt; let them go together. The beſt way for ſtanding of a kingdome, is a well conſtitute kirk: They deceive kings who make them believe that the Government of the kirk, I mean Presbyterial Government, cannot ſute with Monarchy. They ſute well, it being the Ordinance of Chriſt, rendring to God what is Gods, and to *Cæſar* what is *Cæſars*.

Sir, kings who have a tender care of the kirk, *Iſa*. 41. 3. are called Nurſing Fathers. You would be careſul that the Goſpel may have free paſſage through the kingdome, and that the Government of the kirk may be preſerved intire, according to your Solemn Engagement. The kirk hath met with many enemies, as *Papiſts*, *Prelates*, *Malignants*, which I paſſe as known enemies. But there are two ſorts more, who at this time would be carefully looked on.

1. *Sectaries*, great enemies to the kirk, and to all the Ordinances of Christ, and more particularly to *Presbyterian Government*, which they have and would have altogether destroyed. A king should set himself against these, because they are enemies as well to the king as to the kirk, and strive to make both fall together.

2. *Erastians*, more dangerous snares to kings, than *Sectaries*; because kings can look well enough to these, who are against themselves and their power, as *Sectaries*, who will have no king: But *Erastians* give more power to kings than they should have, and are great enemies to Presbyterial Government: For they would make kings believe that there is no Government but the Civil, and derived from thence; which is a great wrong to the Son of God, who hath the Government of the kirk distinct from the Civil, yet no wayes prejudicial to it, being spiritual, and of another nature. Christ did put the Magistrate out of suspition, that his kingdom was prejudicial

to

to Civil Government, affirming, *My Kingdom is not of this world.* This Government Chriſt hath not committed to kings, but to the Office-bearers of his houſe; who in regard of civil ſubjection, are under the civil power as well as others; but in their ſpiritual adminiſtration they are under Chriſt, who hath not given to any king upon earth, the diſpenſation of ſpiritual things to his people.

SIR, You are in covenant with God and his people, and are obliged to maintain *Presbyterial Government*, as well againſt *Eraſtians* as *Sectaries*. I know this *Eraſtian* humour aboundeth at Court. It may be ſome endeavour to make your reproach upon that, for which God hath puniſhed your Predeceſſors. Be who he will that medleth with this Government to overturn it, it ſhall be as heavy to him as the burthenſome ſtone to the enemies of the kirk, *They are cut in pieces who burthen themſelves with it*, Zach. 12.

3. A *King* in Covenant with the people of God, ſhould make much

of

of those who are in Covenant with him; having in high estimation the faithful Servants of Christ, and the godly people of the Land. It is rare to find kings lovers of faithful Ministers, and pious people. It hath been the fault of our own *Kings* to persecute the godly.

1. Let the *King* love the Servants of Christ, who speak the truth. Evil *Kings* are branded with this, that they contemned the Prophets, 2 *Chron.* 25. when *Amaziah* had taken the gods of *Seir*, and set them up for his gods, a Prophet came to him and reproved him, unto whom the *King* said, *Who made thee of the King's counsel, forbear lest thou be smitten.* This contempt of the Prophets warning, is a fore-runner of following destruction. Be a careful hearer of Gods Word; take with reproof, esteem of it as *David* did, *Psal.* 141. 5. *An excellent oyl which shall not break the head.* To make much of the faithful Servants of Christ, will be an evidence of reality.

2. Let the *King* esteem well of godly Professors. Let Piety be in ac-

- com-

compt. It is a fault very common, that pious men, becauſe of their conſcientious and ſtrict walking, are hated by the *Prophane*, who love to live looſely. It is uſual with *prophane men* to labour to bring kings unto a diſtaſte of the godly; eſpecially when men who have profeſſed Piety becomes ſcandalous; whereupon they are ready to judge all pious men to be like them, and take occaſion to ſpeak evil of Piety. I fear at this time when men who have been commended for Piety, have fallen fouly, and betrayed their truſt; that men will take advantage to ſpeak againſt the godly of the Land. Beware of this, for its *Satans* policy to put piety out of requeſt. Let not this move any, Fall who will, Piety is ſtill the ſame, and pious men will make conſcience both of their wayes and truſt. Remember, they are precious in Gods eyes, who will not ſuffer men to deſpiſe them, without their reward. Sir, let not your heart be from the godly in the Land, whatever hath fain out at this time. I dare affirm that there are very many really godly

godly men, who by their prayers are ſupporting your Throne.

4. A king ſhould be carefull whom he putteth in places of truſt, as a main thing for the good of the kingdome. It is a Maxime that Truſt ſhould not be put in their hands who have oppreſſed the people, or have betrayed their truſt. There is a paſſage in ſtory, meet for this purpoſe. One *Septimius Arabinus*, a man famous or rather infamous for Oppreſſion was put out of the Senate but re-admitted. About this time *Alexander Severus* being choſen to the Empire, the Senators did entertain him with publick ſalutations and congratulations, *Severus* eſpying *Arabinus*, amongſt the Senators, cryed, *O Numina! Arabinus non ſolum vivit, ſed in Senatum venit. Ah! Arabinus* not onely liveth, but he is in the Senate. Out of juſt indignation he could not endure to ſee him. As all are not meet for places of truſt in Judicatures, ſo all are not meet for places of truſt in Armies. Men would be choſen who are godly and able for the charge.

But

But there are ſome who are not meet for truſt. 1. They who are godly, but have no skil nor ability for the place; a man may be a truly godly man, who is not fit for ſuch a place, and no wrong is done to him, nor to godlineſs, when the place is denied to him. I wonder how a godly man can take upon him a place whereof he hath no skill. 2. They who have neither skill nor courage are very unmeet, for if it be a place of never ſo great moment, faint-heartedneſs wil make them quit it. 3. They who are both skilfull and ſtout, yet are not honeſt, but perfidious, and treacherous ſhould have no truſt at all.

Of all theſe we have ſad experience which ſhould not move you to make choice of prophane, and godleſs men, by whom a bleſſing is not to be expected, but it ſhould move you to be wary in your choice, I am confident ſuch may be had, who will be faithful for religion, king and kingdome.

There hath been much debate about the exerciſe of the kings power, yet he is put in the exerciſe of his power, and this day put in a better capa-

capacity to exerciſe it by his Coronation. Many are affraid that the exerciſe of his power, ſhall prove dangerous to the cauſe, and indeed I confeſſe there is a ground of fear, when we conſider how this power hath been abuſed by former Kings: therefore Sir, make good uſe of your power, and ſee that you rather keep within bounds, then exceed in the exerciſe of it. I may very well give ſuch a counſel, as an old Counſellour gave to a king of *France*. He having ſpent many years at Court, deſired to retire into the Country for enjoying privacy fit for his age; and having obtained leave, the King his Maſter required him to ſet down and write ſome advice of Government, to leave behind him, which he out of Modeſty declined. The King would not be denyed, but left with him Pen and Ink, and a ſheet paper. He being alone after ſome thoughts, wrote with fair and legible Characters in the head of the ſheet, *Modus*, in the middle of the ſheet, *Modus*, and in the foot of the ſheet, *Modus*, and wrote no more in all his paper;

which

which he wrapped up and delivered to the King, meaning that the beſt counſel he could give him, was, that he ſhould keep temper in all things. Nothing more fit for a young King, then to keep temper in all. Take his Counſell Sir, and be moderate in the uſe of your power. The beſt way to keep power is moderation in the uſe of it.

6. The King hath many Enemies, even ſuch as are enemies to his Family, and to all Kingly Government, and are now in the bowells of this kingdome waſting and deſtroying: beſtir your ſelf according to Vows and Oaths that are upon you, to be active for the relief of Chriſts kingdome born down by them in all the three kingdomes; and for the relief of this kingdome grievouſly oppreſſed by them. We ſhall earneſtly deſire, that God would put that ſpirit upon our King, now entered upon publick Government, which he hath put upon the Deliverers of his people from their cruell oppreſſors.

In ſpeaking of the Kings behaviour

our to Enemies. One thing I cannot passe. There is much spoken of a Treaty with his Enemy, I am not of the judgement of some, who distinguish a Treaty before invasion, and after invasion, and say, treating is very lawfull before invasion; because it is supposed there is little wrong done; but after invasion when a kingdome is wronged, and put to infinite losses, then say a Treaty is to be shunned: but in my judgement a Treaty may be lawfull after invasion, and wrongs susteined. The end of war is peace, neither should desire of revenge obstruct it, providing it be such a Treaty, and Peace, as is not prejudiciall to Religion nor to the safety of the Kingdome, nor to the undoubted right of the *King*, nor the League and Covenant whereunto we are solemnly engaged.

But I must break off this Treaty with a story related in *Plutarch*. The City of *Athens* was in a great strait, wherein they knew not what to do. *Themistocles* in this strait said, he had something wherein to give his opinion,

nion, for the behoof of the State; but he thought it not fit to deliver himself publickly: *Ariſtides*, a man of great truſt, is appointed to hear him privately, and to make an account as he thought meet. When *Ariſtides* came to make his report to the Senate, he told them that *Themiſtocles* his advice was indeed profitable, but not honeſt: Whereupon the people would not ſo much as hear it. There is much whiſpering of a Treaty, they are not willing to ſpeak publickly of it. Hear them in private, and it may be the beſt advice ſhall be profitable, but not honeſt. If a Treaty ſhould be, let it be both profitable and honeſt, and no lover of peace will be againſt it.

7. Seeing the King is now upon renewing of the Covenants, it would be remembred, that we enter into Covenant, according to our profeſſion therein, with reality, ſincerity, and conſtancy, which are the qualifications of good Covenanters. Many doubt of your reality in the Covenant: Let your ſincerity and reality be evidenced by your ſtedfaſtneſſe

neſſe and conſtancy; for many have begun well, but have not been conſtant.

In the ſacred Hiſtory of *Kings*, we find a note put upon *Kings* according to their carriages. One of three ſentences written upon them. 1. Some Kings have this written on them, *He did evil in the ſight of the Lord.* They neither begin well, nor end well. Such an one was *Ahaz* King of *Judah*, and divers others in that Hiſtory. 2. Others have this written on them, *He did that which was right in the ſight of the Lord, but not with a perfect heart.* Such a one was *Amaziah* King of *Judah*, 2 *Chron.* 25. 2. He was neither ſincere nor conſtant; when God bleſſed him with victory againſt the *Edomites*, he fell foully from the true worſhip of God, and ſet up the gods of Edom. 3. A third ſentence is written upon the godly Kings of *Judah*, *He did right in the ſight of the Lord, with a perfect heart*; as *Aſa*, *Hezekiah*, *Jehoſaphat* and *Joſiah*. They were both ſincere and conſtant. Let us neither have the firſt nor the ſecond, but the third writ-

written upon our King, *He did right in the ſight of the Lord, with a perfect heart.* Begin well, and continue conſtant.

Before I cloſe, I ſhall ſeek leave to lay before our young King two examples, to beware of; and one to follow, the two warning examples one of them is in my text, another in our own Hiſtory.

The firſt example of *Joaſh*, he began well, and went on in godly Reformation all the dayes of *Jehojada*; but it is obſerved 2 *Chron.* 2. 17. after the dayes of *Jehojada*, the Princes of *Judah* came, and did obeyſance to the King, and he hearkened unto them, *ver.* 18. It appeareth they had been at wait till the death of *Jehojada*; and took that opportunity to deſtroy the true worſhip of God, and ſet up falſe worſhip, flattering the King to that effect: For it is ſaid, *They left the houſe of the Lord, and ſerved groves and Idols*, and were ſo far from being reclaimed by the Prophet of the Lord, that was ſent unto them, that they conſpired againſt *Zechariah* the ſon of

Je-

Jehojada, who reproved them mildly for their *Idolatry*, and ſtoned him with ſtones, and ſlew him at the Kings commandment. And *ver.* 22. it is ſaid, *Joaſh remembred not the kindneſſe that Jehojada his Father had done to him, but ſlew his Son.*

Sir, Take this example for a warning: You are obliged by the Covenant, to go on in the work of Reformation, it may be ſome great ones are waiting their time, not having opportunity to work for the preſent, till afterward they may make obeyſance, and perſwade you to deſtroy all that hath been done in the work of God theſe divers years. Beware of it, Let no allurement of perſwaſion prevail with you to fall from that, which this day you bind your ſelf to maintain.

Another example I give you, yet in recent memory, of your Grandfather King *James*. He fell to be King very young, in a time full of difficulties; yet there was a godly party in the Land, who did put the Crown upon his head. And when he

he came to some years, He and and his people entred in a Covenant with God, he was much commended by godly and faithful men, comparing him to young *Josiah* standing at the Altar, renewing a Covenant with God; and he himself did thank God that he was born in a reformed Kirk, better reformed then *England*; for they retained many Popish ceremonies: yea, better reformed then *Geneva*; for they keep some holy days: charging his people to be constant, and promising himself to continue in that Reformation, and to maintain the same. Notwithstanding of all this, he made a foul defection: He remembred not the kindness of them who had held the Crown upon his head; yea, he persecuted faithful Ministers, for opposing that course of defection. He never rested till he had undone Presbyterial Government, and Kirk Assemblies, setting up Bishops, and bringing in ceremonies, against which he had formerly given large testimonies. In a word, he laid the foundation, whereupon his Son our late King did build much mischief in Religion all the days of his life.

Sir, I lay this example before you

the rather, because it is so near you, that the guiltinesse of the transgression lieth upon the Throne and Family, and it is one of the sins for which you have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithful mens kindnesse with persecution; yea, requite not the Lord so, who hath preserved you to this time, and is setting a Crown upon your head. Requite not the Lord with apostasie and defection from a sworn Covenant, but be stedfast in the Covenant, as you would give testimony of your true humiliation for the defection of those that went before you.

I have set these two examples before you as Beacons to warn you to keep off such dangerous courses, and shall add one of that godly mans adherence to God. The example is of *Hezekiah*, who *did that which was right in the sight of the Lord*, 2 Kings 18. 6, 6. *It is said of him, he trusted in the Lord God of Israel, and he clave unto the Lord, and departed not from following him, but kept his Commandments.* And ver. 7. *The Lord was with him, and he prospered whithersoever he went forth.*

Sir, follow this example, cleave unto

the

the Lord, and depart not from following him, and the Lord will be with you, and prosper you whithersoever you go. To this Lord, from whom we expect a blessing on this dayes work, be glory and praise for ever. *Amen.*

Sermon being ended, Prayer was made for a blessing upon the Doctrine delivered.

The King being to renew the Covenants first the National Covenant, then the solemn League and Covenant were distinctly read.

After the reading of these Covenants the Minister prayed for grace to perform the contents of the Covenants, and for faithful stedfastness in the Oath of God; and then (the Ministers, and Commissioners of the General Assembly, desired to be present, standing before the Pulpit) he minister the Oath unto the King who kneeling, and lifting up his right hand, did swear in the words following.

I CHARLES *King of Great* Britain, France, *and* Ireland, *do assure and declare by solemn Oath, in the presence of Almighty God, the Searcher of hearts, my allowance and approbation of the*

the rather, because it is so near you that the guiltinesse of the transgression lieth upon the Throne and Family, and it is one of the sins for which you have professed humiliation very lately. Let it be laid to heart, take warning, requite not faithful mens kindnesse with persecution; yea, requite not the Lord so, who hath preserved you to this time, and is setting a Crown upon your head. Requite not the Lord with apostasie and defection from a sworn Covenant, but be stedfast in the Covenant, as you would give testimony of your true humiliation for the defection of those that went before you.

I have set these two examples before you as Beacons to warn you to keep off such dangerous courses, and shall add one of that godly mans adherence to God. The example is of *Hezekiah, who did that which was right in the sight of the Lord*, 2 Kings 18. 6, 6. *It is said of him, he trusted in the Lord God of Israel, and he clave unto the Lord, and departed not from following him, but kept his Commandments.* And ver. 7. *The Lord was with him, and he prospered whithersoever he went forth.*

Sir, follow this example, cleave unto the

the Lord, and depart not from following him, and the Lord will be with you, and prosper you whithersoever you go. To this Lord, from whom we expect a blessing on this dayes work, be glory and praise for ever. *Amen.*

Sermon being ended, Prayer was made for a blessing upon the Doctrine delivered.

The King being to renew the Covenants first the National Covenant, then the solemn League and Covenant were distinctly read.

After the reading of these Covenants the Minister prayed for grace to perform the contents of the Covenants, and for faithful stedfastness in the Oath of God; and then (the Ministers, and Commissioners of the General Assembly, deemed to be present, standing before the Pulpit) he ministed the Oath unto the King who kneeling, and lifting up his right hand, did swear in the words following.

I CHARLES *King of Great* Britain, France, *and* Ireland, *do assure and declare by solemn Oath, in the presence of Almighty God, the Searcher of hearts, my allowance and approbation of the*

National Covenant, and of the ſolemn League and Covenant above written, and faithfully obliege my ſelf, to proſecute the ends thereof in my Station and Calling; And that I for my ſelf and Succeſſors, ſhall conſent and agree to all Acts of Parliament enjoyning the Nationall Covenant, and of the Solemne League and Covenant, and fully eſtabliſh Presbyteriall Government, the Directory of Worſhip, Confeſſion of Faith, and Catechiſms in the Kingdome of Scotland, *as they are approved by the Generall Aſſemblies of this Kirk and Parliament of this Kingdome: And that I ſhall give my Royall aſſent to Acts and Ordinances of Parliament paſſed or to be paſſed, enjoyning the ſame in my other Dominions: And that I ſhall obſerve theſe in my own practiſe and Family, and ſhall never make oppoſiton to any of theſe, or endeavour any change thereof.*

After the King had thus ſolemnly ſworn the Nationall Covenant, the League and Covenant, and the Kings Oath ſubjoyned unto both being drawn up into a fair Partchment; the King did ſubſcribe the ſame in preſence of all.

Thereafter the King aſcendeth the Stage,

Stage, and ſitteth down in the Chair of State.

Then the Lords, great Conſtable, and Marſhall, went to the four corners of the Stage with the Lyon going before them; who ſpoke to the people theſe words; Sirs, *I do preſent unto you the King*, Charles, *the rightfull and undoubted Heir of the Crown and Dignity of this Realm; this day is by the Parliament of this Kingdome appointed for his Coronation. And are you not willing to have him for your King, and become Subjects to his Commandments.*

In which action, the Kings Majeſty ſtood up, ſhowing himſelf to the people in each corner, And the people expreſſed their willingneſſe, by chearful acclamations, in theſe words, *God ſave the King, Charles the Second.*

Thereafter the Kings Majeſty ſupported by the Conſtable and Marſhall, cometh down from the Stage, and ſitteth down in the Chair, where he heard the Sermon.

The Miniſter, accompanied with the Miniſters before mentioned, cometh from the Pulpit toward the King; and requireth, If he was willing to take the Oath, appointed to be taken at the Coronation.

The King answered, he was most willing.

Then the Oath of Coronation, as it contained in the eighth Act of the first Parliament of King *James*, being read by the Lyon, the Tenour whereof followeth:

Because, that the increase of Vertue, and suppressing of Idolatry, craveth, That the Prince and the people be of one perfect Religion which of Gods mercy is now presently professed within this Realm: Therefore it is statuted and ordained, by our Soveraign Lord, my Lord Regent, and three estates of this present Parliament: that all Kings, Princes, and Magistrates whatsoever, holding their place which hereafter at any time shall happen to Raign, and bear rule over this Realm, at the time of their Coronation, and receipt of their Princely Authority, make their faithful promise in the presence of the eternal God: That enduring the whole course of their lives, they shall serve the same Eternal God, to the uttermost of their power, according as he hath required in his most holy Word, revealed and contained in the New and Old Testaments; And according to the same Word, shall maintain the true Religion

of

of Christ Jesus, the preaching of his Holy Word, and due and right Ministration of the Sacraments now received, and preached within this Realm. And shall abolish and gainstand all false religions, contrary to the same: and shall rule the people committed to their charge, according to the will and command of God revealed in his foresaid Word, and according to the Loveable Lawes and Constitutions received in this Realm, no wayes repugnant to the said Word of the Eternall God. And shall procure to the uttermost of their power, to the Kirk of God and whole Christian people, true and perfect peace, in time coming. The right, and rents, with all just priviledges of the Crown of Scotland, to preserve and keep inviolated: Neither shall they transfer, nor alienate the same. They shall forbid and represse in all Estates, and degrees, reaf, oppression, and all kind of wrong; In all judgements they shall command and procure that justice, and equity be kept to all creatures, without exception, as the Lord and Father of Mercies, be mercifull unto them: and out of their Lands and Empire they shall be careful to root out all Hereticks, and enemies to the true worship of God, that

shall be convict by the true Kirk of God, of the aforesaid crimes; and that they shall faithfully affirm the things above written, by their Solemn Oath.

The Minister tendered the Oath unto the King, who kneeling, and holding up his right hand, swore in these words. *By the Eternall and Almighty God, who liveth and reigneth for ever., I shall observe and keep all that is contained in this Oath.*

This done the Kings Majesty setteth down in his Chair, and reposeth himself a little.

Then the King ariseth from his chair, and is dis-robed by the Lord great Chamberlain, of the Princely robe, wherewith he entred the Kirk, and is invested by the said Chamberlain in his Royal Robes.

Thereafter, the King being brought to the Chair on the North side of the Kirk, supported as formerly, the Sword was brought by Sir *William Cockburn* of *Langtown*, Gentleman usher, from the table, and delivered to the Lyon King of Armes, who giveth it to the Lord great Constable, who putteth the same in the Kings hand, saying, Sir, *Receive this Kingly Sword, for the de-*

fence

fence of the Faith of Christ, and protection of his Kirk, and of the true Religion, as it is presently professed within this Kingdome, and according to the National Covenant, and League and Covenant, and for executing Equity and Justice, and for punishment of all iniquity and injustice.

This done, the great Constable receiveth the Sword from the King, and girdeth the same about his side.

Thereafter the King sitteth down in his Chair; and then the Spurs were put on him by the Earl Marshal.

Thereafter, *Archibald* Marquis of *Argyle* having taken the Crown in his hands, the Minister prayed to this purpose:

That the Lord would purge the Crown from the sins and transgressions of them that did reign before him: That it might be a pure Crown; That God would settle the Crown upon the kings head: and since men that set it on, were not able to settle it, that the Lord would put it on, and preserve it. And then the said Marquis put the Crown on the Kings head.

Which done, Lyon King of Armes, the great Constable standing by him,

causeth an Herauld to call the whole Noble men, one by one, according to their ranks; who coming before the King, kneeling, and with their hand touching the Crown on the King head, swore these words; *By the Eternal and Almighty God, who liveth and reigneth for ever, I shall support thee to my utmost.* And when they had done, then all the Nobility held up their hands, and *sware to be loyal and true subjects, and true to the Crown.*

The Earl Marshal, with the Lyon, going to the four corners of the Stage, the Lyon proclaimeth the Obligatory Oath of the people. And the people holding up their hands all the time, did swear, *By the Eternal and Almighty God, who liveth and reigneth for ever, we become your liege men, and Truth and Faith shall bear unto you, and live and dye with you, against all manner of folks whatsoever, in your service, according to the National Covenant, and solemne League and Covenant.*

Then did the Earles and Vicounts put on their Crowns, and the Lyon likewise put on his.

Then did the Lord Chamberlain loose the Sword wherewith the King

was

was girded, and drew it; and delivered it drawn into the Kings hands, and the King put it into the hands of the great Constable, to carry it naked before him.

Then *John* Earl of *Crawford* and *Lindesay* took the Scepter and put it in the Kings right hand, saying, *Sir, Receive this Scepter, the sign of Royal power of the Kingdome, that you may govern your self right, and defend all the Christian people committed by God to your charge, punishing the wicked, and protecting the just.*

Then did the King ascend the Stage, attended by the Officers of the Crown, and Nobility, and was installed in the Royal Throne by *Archibald* Marquis of *Argyle*, saying, *Stand, and hold fast from henceforth, the place whereof you are the lawful and righteous heir, by a long and lineal succession of your Fathers, which is now delivered unto you by authority of Almighty God.*

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth.

Sir, *You are set down upon the throne in a very difficil time: I shall therefore put you in mind of a Scriptural expressi-*

on.

on of a Throne, 1 Chron. 29. 23. It is ſaid, Solomon ſate on the Throne of the Lord. *Sir, you are a King and a King in Covenant with the Lord, if You would have the Lord to own you to be his king, and his Throne to be your Throne, I deſire you may have ſome thoughts of this expreſſion.*

1. *It is the Lords Throne; Remember you have a King above you, the King of Kings, and Lord of Lords, who commandeth Thrones: He ſetteth kings and Thrones, and dethroneth them at his pleaſure: Therefore take a word of advice; be thankful to him, who hath brought you through many wanderings, to ſet you on this Throne: kiſſe the ſon leſt he be angry, and learn to ſerve him with fear, who is terrible to the kings of the earth.* 2. *Your throne is the Lords throne, and your people the Lords people; Let not your heart be lifted up above your brethren,* Deut. 17. 20. *They are your brethren, not only fleſh of your fleſh, but brethren by Covenant with God; let your Government be refreſhing unto them, as the rain on the mowen graſſe.* 3. *Your Throne is the Lords Throne; beware of making his Throne a Throne of iniquity: There is ſuch a throne,* Pſal.

94.

94. 20. Which frameth miſchief by Law; *God will not own ſuch a throne, it hath no fellowſhip with him.* Sir, *there is too much iniquity upon the throne by your predeceſſors, who framed miſchief by a Law; ſuch lawes as have been deſtructive to Religion, and grievous to the Lords people: You are on the Throne, and have the Scepter, beware of touching miſchievous laws therewith. But as the Throne is the Lords Throne, let the lawes be the Lords lawes, agreeable to his Word, ſuch as are terrible to evil doers, and comfortable to the godly, and a relief to the poor and oppreſſed in the Land.* 4. *The Lords Throne putteth you in mind whom you ſhall have about the throne; wicked Counſellors are not for a King upon the Lords Throne:* Solomon *knew this, who ſaid,* Prov. 25. 5. Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in righteouſneſſe. *And* Prov. 20. 8. A King upon the Throne ſcattereth away all evil with his eyes. 5 *The Lords throne putteth you in mind, that the judgement on the throne ſhould be the Lords. Take the exhortation* Jer. 22. *from the beginning, the Prophet hath a command to go to the houſe of the King of Judah, and*

ſpeak

ſay, Hear the word of the Lord, O King of Judah, that ſitteth upon the Throne, & thy ſervants, and thy people, execute ye judgement and righteouſneſſe, and deliver the ſpoil out of the hand of the oppreſſour: and do no wrong, do no violence to the ſtranger, the fatherleſſe, nor the widow, neither ſhed innocent bloud in this place. If ye do this thing indeed, then ſhall there enter by the gates of this houſe, Kings ſitting upon the throne of David. *But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, this houſe ſhall become a deſolation. And* ver. 7. *I will prepare deſtroyers againſt thee.*

Sir, Deſtroyers are prepared for the injuſtice of the Throne, I intreat you execute righteous judgment; if you do it not, your houſe will be a deſolation: But if you do that which is right, God ſhall remove the deſtroyers, and you ſhall be eſtabliſhed on your Throne: and there ſhall yet be Dignity in your houſe, for your ſervants and for your people.

Laſtly, If your Throne be the Throne of the Lord take a word of encouragement againſt Throne-adverſaries. Your enemies are the enemies of the Lords Throne: Make your peace with God in

in Chriſt, and the Lord ſhall ſcatter your enemies from the Throne, and he ſhall magnifie you yet in the ſight of theſe Nations, and make the miſ-led people ſubmit themſelves willingly to your government. Sir, if you uſe well the Lords throne, on which you are ſet, then the two words in the place cited, 1 *Chron.* 29. 23. ſpoken of *Solomon* ſitting on the Throne of the Lord, *He proſpered*, and all *Iſrael* obeyed him, ſhall belong unto you, your people ſhall obey you in the Lord, and you ſhall proſper in the ſight of the Nations round about.

Then the Lord Chancellor went to the four corners of the Stage, the Lyon King of Armes going before him, and proclaimed his Majeſties free pardon, to all breakers of penal Statutes, and made offer thereof. Whereupon the people cryed, *God ſave the King.*

Then the King ſupported by the great Conſtable, Marſhal, and accompanied with the Chancellor, aroſe from the Throne, and went out at a door prepared for that purpoſe, to a Stage, and ſheweth himſelf to the people without, who clapped their hands, and cryed with a loud voice a long time, *God ſave the King.*

Then

ſay, Hear the word of the Lord, O King of Judah, that ſitteth upon the Throne, & thy ſervants, and thy people, execute ye judgement and righteouſneſſe, and deliver the ſpoil out of the hand of the oppreſſour: and do no wrong, do no violence to the ſtranger, the fatherleſſe, nor the widow, neither ſhed innocent bloud in this place. If ye do this thing indeed, then ſhall there enter by the gates of this houſe, Kings ſitting upon the throne of David. *But if ye will not hear theſe words, I ſwear by my ſelf, ſaith the Lord, this houſe ſhall become a deſolation. And* ver. 7. *I will prepare deſtroyers againſt thee.*

Sir, Deſtroyers are prepared for the injuſtice of the Throne, I intreat you execute righteous judgment; if you do it not, your houſe will be a deſolation: But if you do that which is right, God ſhall remove the deſtroyers, and you ſhall be eſtabliſhed on your Throne: and there ſhall yet be Dignity in your houſe, for your ſervants and for your people.

Laſtly, If your Throne be the Throne of the Lord take a word of encouragement againſt Throne-adverſaries. Your enemies are the enemies of the Lords Throne: Make your peace with God in

in Christ, and the Lord shall scatter your enemies from the Throne, and he shall magnifie you yet in the sight of these Nations, and make the mis-led people submit themselves willingly to your government. Sir, if you use well the Lords throne, on which you are set, then the two words in the place cited, 1 *Chron.* 29. 23. spoken of *Solomon* sitting on the Throne of the Lord, *He prospered*, and all *Israel* obeyed him, shall belong unto you, your people shall obey you in the Lord, and you shall prosper in the sight of the Nations round about.

Then the Lord Chancellor went to the four corners of the Stage, the Lyon King of Armes going before him, and proclaimed his Majesties free pardon, to all breakers of penal Statutes, and made offer thereof. Whereupon the people cryed, *God save the King.*

Then the King supported by the great Constable, Marshal, and accompanied with the Chancellor, arose from the Throne, and went out at a door prepared for that purpose, to a Stage, and sheweth himself to the people without, who clapped their hands, and cryed with a loud voice a long time, *God save the King.*

Then

Then the King returning, and ſitting down upon the Throne, delivered the Scepter to the Earl of *Crawford* and *Lindſay*, to be carried before him: Thereafter the Lyon King of Armes rehearſed the Royal Line of the Kings upwards, to *Fergus* the firſt.

Then the Lyon called the Lords one by one, who kneeling, and holding their hands betwixt the Kings hands, did ſwear theſe words; *By the Eternal and Almighty God, who liveth and reigneth for ever, I become your liege man, and Truth, and Faith ſhall bear unto you, and live and dy with you, againſt all manner of folks whatſoever, in your ſervice, according to the National Covenant, and Solemn League and Covenant.*

And every one of them kiſſed the Kings left cheek.

When theſe Solemnities were ended, the Miniſter ſtanding before the King on his Throne, pronounced this bleſſing. *The Lord bleſſe thee, and ſave thee, the Lord hear thee in the day of trouble; the Name of the God of* Jacob *defend thee: the Lord ſend thee help from the Sanctuary, and ſtrengthen thee out of* Sion; *Amen.*

After

After the blessing pronounced, the Minister went to the Pulpit, and had the following exhortation, the King sitting still upon the Throne. Ye have this day a King Crowned, and entred into Covenant with God, and his people, look, both King and people, that ye keep his Covenant, and beware of the breach of it: that you may be the more careful to keep it, I will lay a few things before you.

I remember when the solemn League and Covenant was entred by both Nations, the Commissioners from *England* being present in the East Kirk of *Edinburgh*, a passage was cited out of *Nehe.* 6. 13. Which I shall now again cite, *Nehemiah* required an Oath of the Nobles and people, to restore the morgaged Lands, which they promised to do; after the Oath was tendred, in the 13. *ver.* he did shake his lap, and said, *So God shake out every man from his house, and from his labour, that performeth not his promise, even thus be he shaken out and emptied, and all the Congregation said, Amen.* Since the time many of those who were in Covenant are shaken out of it, yea, they have shaken off the Covenant and laid it aside. It is

true

true they are prospering this day, and think that they prosper by laying aside the Covenant; but they will be deceived, that word spoken then, shall not fall to the ground, God shall shake them out of their possession, and empty them for their perfidious breach of Covenant.

The same I say to King and Nobles, and all that are in Covenant. If you break that Covenant, being so solemnly sworn, all these who had touched your Crown, and sworn to support it, shall not be able to hold it on; but God will shake it off, and turn you from the Throne: and ye Noble men, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, and overturn the work of God, he shall shake you out of your possessions, and empty you of all your glory.

Another passage I offer to your consideration, *Jer.* 34. 8. after that *Zedekiah* had promised to proclaim liberty to all the people, who were servants, and entred in a Covenant he and his Princes to let them go free, and according to the Oath had let them go, afterwards

wards they caused the Servants to return, and brought them in subjection, *ver.* 11. What followeth upon this breach? *ver.* 15, 16. *Ye were now turned and had done right in my sight in proclaiming liberty, but ye turned and made them servants again.* And therefore, *verse* 18, 19, 20, 21. *I will give the men who have transgressed my Covenant, who have not performed the words of the Covenant, which they made before me, when they cut the Calf in twain, and passed between the parts thereof, I will even give them into the hands of their enemies, into the hand of them that seek their life, even* Zedekiah *and his Princes.* If the breach of a Covenant made for the liberty of Servants was so punished, what shall be the punishment of the breach of a Covenant for Religion, and liberty of the people of God? There is nothing more terrible to Kings and Princes then to be given into the hands of enemies, that seek their life. If ye would escape this judgement, let King and Princes keep their Covenant made with God: Your enemies who seek your life, are in the land, if you break the Covenant, it may be feared, God will give you over unto them as a prey: but if ye yet keep Covenant

venant it may be expected, God will keep you out of their hands.

Let not the place ye heard opened be forgotten; for in it ye have an example of Divine justice against *Joash* and the Princes for breaking that Covenant, 2 *Chron.* 24. 23. The Princes who inticed that breath, are destroyed: and in the 24. *ver.* it is said: *The Army of the Syrians came with a small company of men, and the Lord delivered a very great Host into their hands: because they had forsaken the Lord God of their Fathers: so they executed judgement against* Joash. And ver. 25. *His own servants conspired against him, and slew him on his bed, &c.* The conspiracy of Servants or Subjects against their King, is a wicked course: But God in his righteous judgements suffereth Subjects to conspire and rebel against their Princes, because they rebel against the Covenant made with God. I may say freely that a chief cause of the judgement upon the Kings house, hath been the Grandfathers breach of Covenant with God, and the fathers following steps, in opposing the work of God, and his Kirk within these Kingdoms; They broke Covenant with God, and men

have broken Covenant with them: yea, moſt cruelly and perfidiouſly have invaded the Royal Family, and trodden upon all Princely dignity.

Be wiſe by their example; you are now ſitting upon the Throne of the Kingdome and your Nobles about you there is one above you even *Jeſus* the King of *Sion*; and I, as his Servant dare not but be free with you; I charge you Sir in his Name, that you keep this Covenant in all points; if you break this Covenant, and come againſt this cauſe, I aſſure you the controverſie is not ended between God and your Family, but will be carried on to further weakning, if not the overthrow of it; but if you ſhall keep this Covenant, and befriend the Kingdome of Chriſt, it may be from this day God ſhall begin to do you good, although your eſtate be very weak, God is able to raiſe you, and make you to Reign, maugre the oppoſition of all your Enemies; And howſoever it ſhall pleaſe the Lord to diſpoſe, you ſhall have a peace towards God, through Chriſt the Mediator.

As for you who are Nobles and Peers of the Land, your ſhare is great in this day of Coronation, ye have

com

come and touched the Crown, and ſworn to ſuppore it, ye have handled the Sword and Scepter, and have ſet down the King upon his Throne.

1. I Charge you keep your Covenant with God, and ſee that ye never be moved your ſelves to come againſt it in any head or article thereof, and that ye give no counſel to the King to come againſt that Doctrine, Worſhip, Government and diſcipline of the kirk eſtabliſhed in their Land as you would eſchew the Judgement of Covenant-breakers. If the King and ye who are engaged to ſupport the Crown, conſpire together againſt the kingdome of Chriſt, both ye that do ſupport and he that is ſupported, will fall together. I preſſe this the more, becauſe it is a rare thing to ſee a King and great men for Chriſt; in the long Catalogue of Kings which ye have heard recited this day, there will be found few to have been for Chriſt.

2. I Charge you alſo, becauſe of your many Oaths to the King, that you keep them invoylably. Be Faithfull unto him according to your Covenant; the Oaths of God are upon you, if directly or indirectly, you do any thing againſt

his

his ſtanding, God, by whom ye have ſworn will be avenged upon you for the breach of his Oath.

And now I will cloſe up all in one word more to You, Sir, You are the onely Covenanted King with God and his people in the world: Many have obſtructed your entry in it: now ſeeing the Lord hath brought you in over all theſe Obſtructions, onely obſerve to do what is contained therein; and it ſhall prove a happy time for You and Your Houſe. And becauſe you are entered in times of great difficulty, wherein ſmall ſtrength ſeems to remain with you in the eyes of the world for recovering your juſt power and greatneſſe. Therefore take counſell which *David* when he was dying gave to his Sonne *Solomon*, 1 *Kings* 2. 2, 3. *Be ſtrong and ſhew thy ſelf a man, and keep the charge of the Lord thy God: to walk in his wayes, and keep his Commandements, that thou mayſt proſper in all that thou doſt, and whitherſoever thou turneſt thy ſelf.*

After this *Exhortation* the Miniſter cloſed the whole action with prayer, and the xx. Pſalm being ſung, he diſmiſſed the people with the Bleſſing.

Then

Then did the Kings Majesty descend from the Stage with the Crown upon his head, and receiving again the Scepter in his hand, returned with the whole Train in solemn manner to his Palace, the Sword being carried before him.

FINIS.

A Delaration by the Kings Majesty, to all His Subjects of the Kingdomes of Scotland, England, *and* Ireland.

Printed at *Edinburgh*, 1650.

Sect. 1. HIs Majesty taking in consideration, that mercifull Dispensation of Divine Providence, by which he hath been recovered out of the snare of Evil Counsel; and having attained so full perswasion and confidence of the Loyalty of his People in *Scotland*, with whom he hath too long stood at a distance; and of the Righteousnesse of their Cause, as to joyn in one Covenant with them, and to cast himself and his Interests wholly upon God; and in all matters Civil, to follow the Advice of his Parliament, and such as shall be intrusted by them; and in all matters Ecclesiastick, the Advice of the General Assembly, and their Commissioners; and being sensible of his duty to God, and desirous to approve himself to the consciences of all his good Subjects, and to stop the

mouthes of his and their enemies and Seaducers, doth in reference to his former Deportments, and as to his Resolutions for the future, Declare as followes.

Sect. 2. Though his Majesty as a dutiful Son be obliged to honour the memory of his Royal Father, and have in estimation the person of his Mother; yet doth He desire to be deeply humbled and afflicted in Spirit before God, because of His Fathers hearkning to, and following evil Counsels, and His opposition to the Work of Reformation, and to the Solemn League and Covenant, by which so much of the bloud of the Lords People hath been shed in these Kingdomes; and for the Idolatry of his Mother, the Toleration whereof in the Kings House, as it was matter of great stumbling to all the Protestant Churches; so could it not but be an high provocation against him who is a jealous God, visiting the sins of the Fathers upon the Children: And albeit His Majesty might extenuate His former Carriages and Actions, in following of the advice, and walking in the way of those who are opposite to the Covenant, and to the work of God, and

might

might excuſe His delaying to give ſatis-faction to the juſt and neceſſary deſires of the Kirk and Kingdome of *Scotland*, from his education, and age, and evil Counſel, and Company, and from the ſtrange and inſolent proceedings of Sectaries againſt his Royal Father, and in reference to Religion, and the ancient Government of the Kingdome of *England*, to which He hath the undoubted Right of Succeſſion; yet knowing that he hath to do with God, He doth ingeniouſly acknowledge all His own ſins, and all the ſins of his Fathers Houſe, craving pardon, and hoping for mercy and reconciliation through the bloud of Jeſus Chriſt. And as he doth value the conſtant Addreſſes that were made by his people to the Throne of grace on His behalf, when He ſtood in oppoſition to the work of God, as a ſingular Teſtimony of Long-ſuffering, Patience and mercy upon the Lords part, and Loyalty upon theirs; ſo doth He hope, and ſhall take it as one of the greateſt tokens of their love and affection to Him and to His Government, That they will continue in Prayer and Supplication to God for Him; That the Lord who ſpared and preſerved

Him to this day, notwithstanding of all His own guiltinesse, may be at peace with Him, and give him to fear the Lord His God, and to serve him with a perfect heart, and with a willing mind all the dayes of his life.

Sect. 3. And his Majesty having, upon full perswasion of the Justice and Equity of all the Heads and Articles thereof, now Sworn, and subscribed the National Covenant of the Kingdome of *Scotland*, and the Solemne League and Covenant of the three Kingdomes of *Scotland*, *England*, and *Ireland*, doth declare, That He hath not sworn and subscribed these Covenants, and entred into the Oath of God with his People, upon any sinister Intention and crooked Design, for attaining His own Ends; but, so far as Humane Weaknesse will permit, in the truth and sincerity of His heart: And that He is firmly Resolved in the Lords strength, to adhere thereto, and to prosecute to the utmost of his power, all the Ends thereof, in his Station and Calling, really, constantly and sincerely, all the dayes of his life. In order to which, He doth in the first place profesſe and Declare, That He will have

no

no Enemies, but the Enemies of the Covenant; and that He will have no Friends, but the Friends of the Covenant: And therefore, as He doth now deteſt and abhorre all Popery, Superſtition and Idolatry, together with Prelacy, and all Errors, Hereſie, Schiſme and Prophaneneſſe, and reſolves not to tolerate, much leſſe allow any of theſe in any part of His Majeſties Dominions, but to oppoſe Himſelf thereto, and to endeavour the Extirpation thereof to the utmoſt of his power; ſo doth He as a Chriſtian Exhort, and as a King require, That all ſuch of his Subjects, who have ſtood in Oppoſition to the Solemn League and Covenant, and Work of Reformation, upon a pretence of Kingly Intereſt, or any other pretext whatſoever, to lay down their Enmity againſt the Cauſe and People of God, and to ceaſe to prefer the Intereſt of Man to the Intereſt of God; which hath been one of theſe things which hath occaſioned many Troubles and Calamities in theſe Kingdomes, and being inſiſted into, will be ſo far from Eſtabliſhing of the Kings Throne, that it will prove an Idol of Jealouſie, to provoke unto wrath him who is King

King of kings, and Lord of lords. The King ſhall alwayes eſteem them beſt Servants, and moſt loyal Subjects, who ſerve Him, and ſeek His Greatneſſe in a right line of ſubordination unto God; *Giving unto God the things that are Gods, and unto Cæſar the things that are Cæſars:* And Reſolveth, not to love or countenance any who have ſo little Conſcience and Piety, as to follow his Intereſts with a prejudice to the Goſpel and Kingdome of Jeſus Chriſt, which He looks not upon as a duty, but as flattery, and driving Self-Deſignes, under a pretence of maintaining Royall Authority and Greatneſſe. *Secondly*, His Majeſty being convinced in Conſcience of the exceeding great Sinfulneſs and Unlawfulneſs of that Treaty and Peace made with the Bloody *Iriſh* Rebels, who treacherouſly ſhed the Blood of ſo many of His Faithful and Loyal Subjects in *Ireland*, and of allowing unto them the Liberty of the Popiſh Religion; for the which He doth from His heart deſire to be deeply humbled before the Lord: And likewiſe conſidering how many Breaches have been on their part, Doth Declare the ſame to be void, and that

His

His Majesty is absolved therefrom; being truly sorry that He should have sought unto so unlawful Help for Restoring of him to His Throne, and resolving, for the time to come, rather to choose Affliction than Sin. *Thirdly*, As His Majesty did in the late Treaty with His people in this Kingdom, agree to recall and annull all Commissions against any of His Subjects who did adhere to the Covenant and Monarchical Government in any of His Kingdoms: So doth He now Declare, That by Commissionating of some persons by Sea against the people of *England*, He did not intend Damage or Injury to His oppress and harmlesse Subjects in that Kingdom, who follow their Trade of Merchandize in their lawful Callings, but onely the opposing and suppressing of those who had Usurped the Government; and not only bar Him from his just Right, but also exercise an Arbitrary Power over his people, in those things which concern their Persons, Consciences and Estates: And as since His coming into *Scotland* He hath given no Commissions against any of His Subjects in *England* or *Ireland*, so He doth hereby Assure and Declare,

That He will give none to their prejudice or damage; and whatever ſhall be the Wrongs of theſe Uſurpers, That He will be far from avenging theſe upon any who are free thereof, by interrupting or ſtopping the liberty of Trade and Merchandize, or otherwiſe, That He will ſeek their good, and to the utmoſt employ His Royal Power, That they may be protected and defended againſt the unjuſt Violence of all men whatſoever. And albeit His Majeſty deſires to conſtruct well of the Intentions of thoſe (in reference to his Majeſty) who have been active in Council or Arms againſt the Covenant; yet, being convinced that it doth conduce for the Honour of God, the Good of his Cauſe, and His Own Honour and Happineſſe, and for the Peace and Safety of theſe Kingdoms, That ſuch be not employed in Places of Power and Truſt, He doth Declare, That He will not employ, nor give Commiſſions to any ſuch, until they have not onely taken, or renewed the Covenant, but alſo have given ſufficient evidences of their Integrity, Carriage and Affection to the Work of Reformation, and ſhall be declared capable of Truſt by the Parliament of either Kingdom

dom respective: And His Majesty, upon the same grounds, doth hereby recal all Commissions given to any such persons; conceiving all such persons will so much tender a good Understanding betwixt Him and His Subjects, and the settling and preserving a firm Peace in these kingdoms, That they will not grudge nor repine at His Majesties Resolutions and proceedings herein, much less upon discontent act any any thing in a divided way, unto the raising of New Troubles, especially since upon their ; ious and good deportment, there is a Regresse left unto them in manner above expres's'd.

Sect. 4. And as His Majesty hath given satisfaction to the just and necessary Desires of the kirk and kingdome of *Scotland*, so doth He hereby assure and declare, That He is no less willing and desirous to give satisfaction to the just and necessary Desires of his good Subjects in *England* and *Ireland*: and in token thereof, if the Houses of Parliament of *England*, sitting in Freedome shall think fit to present unto Him the propositions of Peace, agreed upon by both kingdoms, He will not only accord to the same, and such alterations there-

ment, as the Houſes of Parliament, in regard of the Conſtitution of affairs, and the good of his Majeſty and His Kingdoms ſhall judge neceſſary, but do what is further neceſſary for proſecuting the ends of the Solemne League and Covenant, eſpecially in thoſe things which concern the Reformation of the Church of *England*, in Doctrine, Worſhip, Diſcipline and Government; That not only the Directory of Worſhip, the Confeſſion of Faith and Catechiſm, but alſo the Propoſitions and Directory for Church-Government, accorded upon by the Synod of Divines at *Weſtminſter*, may be ſettled; and that the Church of *England* may enjoy the full Liberty and Freedome of all Aſſembles, and power of Kirk-Cenſures, and of all the Ordinances of Jeſus Chriſt, according to the Rule of his own Word: And that whatſoever is commanded by the God of Heaven, may be diligently done for the Houſe of the God of Heaven; and, whatever heretofore hath been the ſuggeſtions of ſome to him to render his Majeſty jealous of His Parliament, and of the Servants of God: Yet as He hath declared, that in *Scotland* He will hearken to their Counſel, and follow their

Advice

Advice in thoſe things that concern that Kingdome and Kirk; So doth he alſo declare His firm Reſolution to manage the Government of the Kingdome of *England* by the Advice of His Parliament, conſiſting of an Houſe of Lords, and of an Houſe of Commons there; and in thoſe things that concern Religion, to prefer the Counſels of the Miniſters of the Goſpel, to all other counſels whatſoever. And that all the world may ſee how much he tenders the ſafety of his people, and how precious their bloud is in his ſight, and how deſirous he is to recover his Crown and Government in *England* by peaceable meanes; as he doth eſteem the ſervice of thoſe who firſt engaged in the Covenant, and have ſince that time faithfully followed the ends thereof, to be Duty to God, and Loyalty to Him; ſo is he willing in regard of others, who have been involved in theſe late commotions in *England*, againſt Religion and Government, to paſſe an Act of Oblivion, excepting only ſome few in that Nation, who have been chief Obſtructers of the work of Reformation, and chief Authors of the change of the Government, and of the Murther of his

Royal

Royal Father. Provided, That these who are to have the benefit of this Act, lay down Armes, and return unto the obedience of their lawful Soveraign.

Sect. 5. The Committee of Estates of the Kingdome, and General Assembly of the Kirk of *Scotland*, having declared so fully in what concernes the Sectaries, and the present Designes, Resolutions, and Actings of their Army, against the Kingdome of *Scotland*: And the same Committee & Assembly having sufficiently laid open publick Dangers & Duties, both upon the right hand & the left; It is not needful for His Majesty to adde any thing thereunto; except, That in those things He doth commend and approve them, and that He Resolves to live and dye with them, and his loyal Subjects, in prosecution of the Ends of the Covenant.

Sect. 6. And whereas that prevailing party in *England*, after all their strange Usurpations, and insolent Actings in that Land, Do not only keep His Majest. from the Government of that Kingdome by force of Armes, but also have now invaded the Kingdome of *Scotland*, who have deserved better things at their hands, and against whom they

they have no just quarrel; His Majesty doth therefore desire and expect, That all his good Subjects in *England*, who are, and resolve to be faithful to God and to their King, according to the Covenant, will lay hold upon such an opportunity, and use their utmost endeavours to promote the Covenant, and all the ends thereof; and to recover and re-establish the Ancient Government of the Kingdome of *England*, (under which for many Generations, it did flourish in peace and plenty at home, and in Reputation abroad) and Priviledges of the Parliament, and Native and Just Liberty of the People. His Majesty desires to assure himself, That there doth remain in these so much confidence of their duty to Religion, their King and Countrey, and so many sparkles of the ancient *English* Valour, which shined so eminently in their Noble Ancestors, as will put them on to bestir themselves for the breaking the Yoak of those mens Oppressions from off their Necks. Shall men of Conscience and Honour set Religion, Liberties and Government at so low a rate, as not rather to undergo any hazard, before they be thus deprived

prived of them? Will not all generous men count any Death more tolerables than to live in servitude all their dayes? And will not Posterity blame those who dare attempt nothing for themselves, and for their Children, in so good a Cause, in such an Exigent? Whereas if they gather themselves, and take courage, putting on a Resolution answerable to so Noble and just an Enterprize, they shall honour God, and gain themselves the Reputation of Pious men, worthy Patriots, and loyal Subjects, and be called *The Repairers of the Breach*, by the present, and succeeding Generations; and they may certainly promise to themselves a Blessing from God upon so just and honourable undertaking for the Lord, and for his Cause, for their own Liberties, their Native King and Countrey, and the unvaluable good and happinesse of their Posterity. Whatever hath formerly been his Majesties guiltinesse before God, and the bad successe that these have had who owned his Affairs, whilst he stood in opposition to the Work of God; yet the state of the question being now altered; and His Majesty having obtained Mercy to be on

Gods

Gods side, and to prefer Gods Interest before his Own, He hopes, That the Lord will be gracious and countenance his own Cause, in the hands of weak and sinful Instruments, against all Enemies whatsoever. This is all that can be said by His Majesty at present, to those in *England* and *Ireland*, at such a distance; and as they shall acquit themselves at this time in the active discharge of their necessary Duties, so shall they be accepted before God, endeared to his Majesty, and their Names had in remembrance throughout the World. Given at Our Court of *Dunfirmlin*, the sixteenth day of *August*, 1650. and in the second year of Our Raign.

FINIS.

The great danger of Covenant-refusing, and Covenant-breaking.

2 Tim. 3. 3.
----*Truce-breakers*; or, Covenant-breakers.

IN the beginning of the Chapter, the Apostle tells us the condition that the Church of God should be in, in the last dayes. *This know also, that in the last dayes perilous times shall come.* In the second Verse he tells us the reason why *these* times should be *such hard and dangerous times*; *For men shall be lovers of themselves, covetous, &c.* The reason is not drawn from the *miseries* and *calamities* of the last times, but from the sins and iniquities of the last times. *It is sin and iniquity that makes times truly perilous.* Sin, and sin only, takes away Gods love and favour from a Nation, and makes God turn an enemy to it. *Sin causeth God* to take away the purity and power of his *Ordinances* from

from a Nation. *Sin* makes all the creatures to be armed against us, and makes our own *conscience* to fight against us. *Sin* is the *cause* of all the *causes* of perilous times. *Sin* is the cause of our *civil warres*, 2 *Sam.* 12. 11. *Sin* is the cause of our *divisions*, *Jam.* 4. 1. *Sin* is the cause why men fall into such dangerous errours, 2 *Thess.* 2. 11. *Sin* brings such kinds of judgements which no other enemy can bring. *Sin* brings invisible, spiritual, and eternal judgements. It is *sin* that makes *God* give over a Nation to a *sense*, *Rom.* 1. 24. *Sin* makes all times dangerous. Let the times be never so prosperous, yet if they be sinful times, they are times truly dangerous. And if they be not *sinful*, they are not dangerous, though never so miserable. It is *sin* that makes *Afflictions* to be the fruits of *Gods revenging* wrath, part of the *curse* due to sin, and a beginning of *Hell*. It is *sin*, and *sin* only, that imbitters every affliction. Let us for ever look upon sin through these *Scripture spectacles*.

The Apostle in four verses reckons up 19 *sins*, as the causes of the miseries of the last dayes. I may truly call these 19 *sins*, *Englands Looking-glasse*, where-

in

in we may see what are the *clouds* that *eclipse* Gods *countenance* from shining upon us: the Mountains that lye in the way to hinder the settlement of *Church-discipline*. Even these 19 *sins* which are as an *Iron whip* of 19 *strings*, with which God is whipping *England* at this day; which are as 19 *Faggots* with which God is burning and devouring *England*. My purpose is not to speak of all these sins: Onely let me propound a *Divine project* how to make the times happy for soul and body. And that is, To strike at the root of all misery, which is *sin and iniquity*. To repent for, and from all these 19 sins, which are as the *Oyl* that feedeth, and encreaseth the flame that is now consuming of us. For because men are *lovers of themselves*, *Usque ad contemptum Dei & Reipublicæ*. Because men drive their own designes not only to the neglect, but contempt of God and the Common-wealth. Because men are *covetous*, lovers of the world more then lovers of God. Because they are *proud* in *head*, *heart*, *looks* and *apparel*. Because they are *unthankful*, turning the mercies of God into instruments of sin, and making Darts with Gods blessing

to

to shoot against God. Because men are *unholy* and *heady*, and make many covenants, and keep none. Because they are (as the Greek word Διάβολοι signifieth) *Devils*, acting the Devils part in accusing the brethren, and in bearing false witnesse one against another. Because they have a *form of godlinesse, denying the power* thereof, &c. hence it is that these times are so sad and bloudy. These are thine enemies, O *England*, that have brought thee into this desolate condition! if ever God lead us back into the wilderneſſe, it will be because of these sinnes. And therefore if ever you would have blessed dayes, you must make it your great businesse to remove these 19 mountaines, and repent of these land-devouring, and soul-destroying abominations.

At this time I shall pick out the first, and the tenth sin to speak on. The first is *self-love*, which is placed in the *forefront* as the cause of all the rest. *Self-love* is not only a sin that makes the *times perilous*, but it is the cause of all these sins that makes the times perilous. For because men are *lovers of themselves*, therefore they are *covetous*, *proud*, *unholy*,

holy, &c. The tenth ſinne is *truce-breaking*, and for fear leſt the time ſhould prevent me, I will begin with this ſinne firſt.

The tenth ſin then is *truce-breakers*; or, as *Rom.* 1. 33. *Covenant-breakers.* The Greek word ἀσπόνδους, which ſignifieth three things. Firſt ſuch as are *fœderis neſcii*, as *Beza* renders it; or as others, *infœderabiles*; that is, ſuch as refuſe to enter into Covenant. Or ſecondly, ſuch as are *fœdifragi*, *qui pacta non ſervant*, (as *Eſtius* hath it) or *ſine fide*, as *Ambroſe*; that is, ſuch as break faith and Covenant. Or thirdly, ſuch as are *implacabiles*; or as others, *ſine pace*; that is, ſuch as are *implacable*, and *haters of peace.*

According to this threefold ſenſe of the word, I ſhall gather theſe three obſervations.

Doct. 1. *That to be a Covenant-refuſer, is a ſin that makes the times perilous.*

Doct. 2. *That to be a Covenant breaker, is a ſin that makes the times perilous.*

Doct. 3. *That to be a peace hater, or a truce-hater, is a ſin that makes the times perilous.*

To

To begin with the first.

Doctrine the first. *That to be a Covenant-refuser, is a sinne that makes the times perilous.* To be *fœderis nescius*, or *indefœderabilis*. For the understanding of this, you must know that there are two *sorts of Covenants*. There are *divelliſh* and *helliſh Covenants*, and there are *godly and religious Covenants*. First, there are divelliſh Covenants, such as *Acts* 23. 12. and *Isaiah* 28. 15. such as the *holy league* (as it was unjustly called) *in France* against the *Hugonites*, and that of our Gunpowder Traytors in *England*.

Now to refuse to take such Covenants, is not to make the times perilous, but the taking of them makes the times perilous. Secondly, there are *godly Covenants*; such as *Job* 31. 1. I have made a *Covenant with mine eyes, why then should I think upon a maid?* Such as *Psal.* 119. *I have sworn I will perform it, that I will keep thy righteous judgements*; such as 2 *Chron.* 15. 14. And such as this is, which you are met to take this day. For you are to swear to such things which you are bound to endeavour after, though you did not swear. Your swearing is not *solum vinculum*,

culum, but *novum vinculum*, is not the *onely*, but onely a *new* and another bond to tye you to the obedience of the things you swear unto; which are so excellent and so glorious, that if God give those that take it a heart to keep it, it will make these three Kingdomes the glory of the world. And as one of the *Reverend Commissioners of Scotland* said when it was first taken in a most solemn manner at *Westminster*, by the *Parliament* and the Assembly; *That if the Pope should have this Covenant written upon a wall over against him sitting in his chair, it would be unto him like the hand-writing to* Belshazzar; *causing the joynts to loose, and his knees to smite one against another.* And I may adde, that if it be faithfully and fully kept, it will make all the *Divels in Hell* to tremble, as fearing lest their Kingdome should not long stand. Now then for a man to be an *Anticovenanter*, and to be such a *Covenant-refuser*, it must needs be a sin that makes the times perilous.

And the reason is,

Reason 1. Because you shall find in Scripture that when any Nation did enter into a solem religious Covenant, God did exceedingly bless and prosper

that

that Nation after that time; As appears 2 Chron. 15. 19. 2 Kings 11. 20. And we have a promise for it, Deut. 21. 12, 13. *That thou shouldest enter into covenant with the Lord thy God, &c. That he may establish thee to day for a people unto himself, and that he may be unto thee a God, &c.* And therefore to be a *Covenant-refuser*, is to make our miseries perpetual.

Reason 2. Because as it is the highest act of *Gods love* to man, to vouchsafe to engage himself by *Oath* and *Covenant* to be his God, so it is the highest demonstration of mans *love to God*, to bind himself by *Oath and Covenant* to be Gods. There is nothing obligeth *God* more to us, then to see us willing to tye and bind our selves fast unto his service. And therefore they that in this sense are *Anti-covenanters*, are sons of *Belial*; that refuse the yoak of the Lord, that say, as *Psalm* 2. 3. *Let us break his bands asunder, and cast away his cords from us*; such as *Oderunt vincula pietatis*, which is a soul-destroying, and land-destroying sin.

Reason 3. Because that the union of *England*, *Scotland*, and *Ireland*, into one *Covenant*, is the chief, if not the onely

onely *preservative* of them at this time. You find in our *English Chroniclers*, that *England* was never destroyed, but when divided within it self. Our civil divisions brought in the *Romans*, the *Saxons*, *Danes*, and *Normans*. But now the *Anti-covenanters*, he divides the Parliament within it self, and the City within it self, and *England* against it self; he is as a *stone separated* from the building, which is of no use to it self, and threatneth the ruine of the building. *Jesus Christ* is called in *Scripture* the *corner-stone*, which is a *stone* that unites two ends of a building together; *Jesus Christ* is a stone of union, and therefore they that sow division, and study unjust separation, have little of *Jesus Christ* in them. When the *ten tribes* began to divide from the other two tribes, they presently began to war one against another, and to ruine one another. The *Anti-covenanter* he divides, and separates, and disunites; and therefore he makes the times perilous.

My chief aim is at the second Doctrine; which is,

Doct. 2. *That for a Covenant-taker to be a Covenant-breaker, is a sin that makes the times perilous.*

For

For the opening of this point, I muſt diſtinguiſh again of *Covenants*. There are *civil*, and there are religious *Covenants*. A *civil Covenant*, is a *Covenant* between *man* and *man*; and of this the Text is *primarily*, though not onely to be underſtood. Now for a man to break promiſe and Covenant with his brother, is a *land-ſtroying*, and *ſoul-devouring abomination*. We read 2 *Sam.* 21. that becauſe *Saul* had broken the *Covenant* that *Joſhua* made with the *Gibeonites*, God ſent a famine in *David's* time of three years continuance: To teach us, *that if we falſifie our Word and Oath*, God will avenge *covenant-breaking, though it be forty years after*. Famous is that text, *Jer.* 34. 17,18,19,20. *Becauſe the Princes and the People brake the covenant which they had made with their ſervants* (though but their ſervants) God tells them. *Becauſe ye have not hearkned unto me in proclaiming liberty every one to his brother, &c. Behold, I proclaim liberty for you, ſaith the Lord to the ſword, to the peſtilence, and and to the famine: and I will make you to be removed into all the Kingdomes of the Earth; &c.* We read alſo *Ezek.* 17. 18,19,20. That God tells *Zedekiah* be-

cauſe he brake the covenant he had made with the King of *Babylon*, that therefore *he would recompence upon his head the oath that he had deſpiſed, and the covenant that he had broken, and would bring him to Babylon, and plead with him there for the treſpaſſe which he had treſpaſſed againſt the Lord.* David tells us, *Pſal.* 15. 4. that it is a ſin that ſhuts a man out of heaven. The *Turkiſh* hiſtories tell us of a covenant of peace made between *Amurath* the great *Turk* and *Ladiſlaus* King of *Hungary*, and how the *Pope* abſolved *Ladiſlaus* from his oath, and provoked him to renew the war. In which war the *Turk* being put to the worſt, and deſpairing of victory, pulls out a paper which he had in his boſome wherein the league was written and ſaid, *O thou God of the Chriſtians, if thou beeſt a true God, be revenged of thoſe that without cauſe have broken the league made by calling upon thy name.* And the ſtory ſaith, that after he had ſpoken theſe words, he had as it were a *new heart* and *ſpirit put into him, and his ſouldiers*, and that they obtained a glorious victory over *Ladiſlaus*. Thus God avenged the quarrel of mans covenant. The like ſtory we have of *Rodolphus Duke of Swevia*,

who by the *Popes* instigation waged war with *Henry* the fourth *Emperour of Germany*, to whom he had sworn the contrary. The Pope sent a *Crown* to him with this Motto, *Petra dedit Petro, Petrus diadema Rodolpho*; but in the fight it chanced that *Rodolphus* lost his *right hand*; and falling sick upon it, he called for it, and said, *Spectate hanc dextram legitima supplicia expendentem, quæ fidem sacramento munitam, & Henrico Domino meo datam, vobis urgentibus, præter æquum & bonum temere violavit.* Behold this right hand with which I subscribed to the Emperour, with which I have violated my oath, and therefore I am rightly punished. I will not trouble you in relating the gallant story of *Regulus*, that chose rather to expose himself to a cruel death, then to falsifie his oath to the *Carthaginians*. The sum of all is, if it be such a *crying abomination* to break *covenant* between man and man; and if such persons are accounted as the *offscouring* of men, not worthy to live in a *Christian*, no not in a *heathen Commonweal*; If it be a sin that draws down vengeance from heaven, and excludes a man from heaven; much more for a man to enter into a covenant with the great Je-

hovah, and to break such a religious engagement; this must needs be a destroying and soul-damning sin. And of such religious covenants I am now to speak.

There are two covenants that God made with man, *a covenant of nature*, & *a covenant of grace*. The covenant of nature (or of works) was made with *Adam* and all mankind in him. This covenant *Adam* broke, and *God* presently had a quarrel against him for breaking of it, *Gen.* 3. 8, 9. And to avenge the quarrel of the *covenant*, he was thrust out of *Paradise*; and there was a *sword* also placed at the East end of the Garden of *Eden*, to avenge covenant-breaking. And by nature we are all children of wrath, heirs of hell, because of the breach of this covenant. And therefore we should never think of *original sin*, or of the *sinfulnesse and cursednesse of our natural condition*, but we should remember *what a grievous sinne Covenant-breaking is.*

But after man was fallen, God was pleased to strike a new covenant, which is usually called a covenant of grace, or of reconciliation; a copy of which you shall read, *Ezek.* 16. 7 8, 9. This was first propounded to *Adam* by way of *promise*

*Gen.*3. *The Seed of the woman shall bruise the Serpents head.* And then to *Abram* by way of *Covenant*, Gen. 17. *In thy seed shall all the nations of the world be blessed.* And then to *Moses* by way of Testament, *Ex.* 33. *It* is nothing else but *the free and gracious tender of Jesus Christ, and all his rich purchases to all the lost and undone sons of* Adam, *that shall believe in him*; or as the phrase is *Isai.* 56. 4. *that shall take hold of the covenant.* Now you must know that Baptisme is a seal of this covenant, and that all that are baptized, do sacramentally at least, engage themselves to walk before God, and to be upright; and God likewise engageth himself to be their God. This covenant is likewise renewed when we come to the *Lords Supper*, wherein we bind our selves by a sacramental oath unto thankfulnesse to God for Christ. Adde further, that besides this general covenant of grace whereof the Sacraments are seales, there are particular and personal, and family, & national covenants. Thus *Job* had his covenant, *Job.* 20. and *David*, *Psal.* 119. 106. And when he came to be King, he joyned in a covenant with his people to serve the Lord. Thus *Asa*, *Jehoiada*, and *Josiah*, &c. Thus the people of Israel had

had not onely a covenant in *circumcision*, but renewed a covenant in *Horeb* and in *Moab*; and did often again and again bind themselves to God by vow and covenant. And thus the Churches of the Christians, besides the vow in Baptisme, have many personal and national engagements unto God by covenant, which are nothing else but the renovations, and particular applications of that first vow in Baptisme. Of this nature is that you are to renew this day, &c.

Now give me leave to shew you what a *sword-procuring* and *soul-undoing* sin this sin of *Covenant-breaking* is; and then the reason of it. Famous is that text *Levit.* 26. 25. *And I will send my sword which shall avenge the quarrel of my covenant.* The words in Hebrew run thus I will avenge the avengement. In Greek ἐκδίκησιν ἐκδικήσεως. The Latins *ulciscar ultionem*; which importeth thus much. That God is at open war and at *publick defiance* with those that break his covenant, he is not only angry with them, but he will be revenged of them. The Lord hath a controversie with all covenant-breakers, *Hos.* 4 1. or as it is *Lev.* 26. 23. The Lord will walk contrary to them.

them. In the 29 of *Deuter.* first God takes his people into covenant, and then he tells them of the happy condition they should be in if they did keep the covenant. But if they did break covenant, he tells them, *vers.* 20, 21, 22, 23, 24, 25. *That the Lord will not spare him; but the anger of the Lord and his jealousies shall smoak against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven. And the Lord shall separate him, &c. And when the nations shall say, Wherefore hath the Lord done thus unto this land? What meaneth the heat of this anger? Then shall men say, Because they have forsaken the covenant of the Lord God of their Fathers, &c.* This was the sin that caused God to send his people of Israel into captivity, and to remove the candlestick from the *Asian* Churches. It is for this sin that the sword is now devouring *Germany Ireland* and *England*, &c. God hath sent his sword to avenge the quarrel of his covenant.

The reasons why this sin is a God-provoking sin, are,

Reas. 1. Because that *to sin against the covenant*, is a greater sin than to *sin a-*

gainſt a Commandement of God, or to ſin againſt a *promiſe*, or to ſin againſt an *Ordinance* of God. Firſt, it is a greater ſin than to break a *Commandement* of God. For the more mercy there is in the thing we ſin againſt, the greater is the ſin. Now there is more mercy in a *covenant*, then in a bare *Commandement*. The Commandement tells us our duty, but gives no power to do it. But the covenant of grace gives power to do what it requires to be done. And therefore if it be a hell-procuring ſin to break the leaſt of Gods Commandements, much more to be a Covenant-breaker, *Heb.* 10. 28, 29. Secondly, it is a greater ſin then to ſin againſt a *promiſe* of God; becauſe a Covenant is a promiſe joyn'd with an oath, it is a mutuall ſtipulation between God and us. And therefore if it be a great ſin to break promiſe, much more to break covenant. Thirdly, it is a greater ſin than to ſin againſt an *Ordinance*, becauſe the *covenant* is the root and ground of all the *Ordinances* It is by vertue of the *covenant* that we are made partakers of *the Ordinances*. The *word* is the book of the *covenant*, and the *Sacraments* are the ſeales of the *covenant*. And if it be a ſin of an high nature to ſin againſt

gainſt the book of the *covenant*, and the *ſeals* of the *covenant* much more againſt the *covenant*, it ſelf. To break covenant is a *fundamental ſin*, it raſeth the very *foundation of Chriſtianity*, becauſe the Covenant is the foundation of all the priviledges and prerogatives, & hopes of the *Saints* of God. And therefore we read, *Epheſ.* 2. 12. that a *ſtranger from the covenant* is one without *hope*. All hope of heaven is cut off where the Covenant is willingly broken. *To break covenant is an nniverſal ſin*, it includes all other ſins. By vertue of the Covenant we tye our ſelves to the obedience of Gods Commandements, we give up our ſelves to the guidance of *Jeſus Chriſt*, we take him for our *Lord and King*. All the promiſes of this life and that that is to come, are contained within the Covenant. The *Ordinances* are fruits of the Covenant. And therefore they that forſake the Covenant, commit *many ſins in one*, and bring not only many, but all curſes upon their heads. The ſum of the firſt Argument is, *If the Lord will avenge the quarrel of his commandement*, if God was avenged upon the *ſtick-gatherer* for *breaking* the *Sabbath*, much more will he be *avenged* upon a *covenant*

breaker. If God will avenge the quarrel of a *promiſe*, if the *quarrel* of an *Ordinance*: if they that reject the Ordinances ſhall be puniſhed; *Of how much ſeverer puniſhment ſhall they be thought worthy, that trample under their feet the blood of the Covenant?* If God was avenged of thoſe that abuſed the *Ark* of the *Covenant*, much more will he puniſh thoſe that abuſe the *Angell* of the *Covenant*.

The ſecond Reaſon why *covenant-breaking* is ſuch a Land-ſtroying ſin is, becauſe it is a ſolemn and ſerious thing to enter into *covenant with God*; a matter of ſuch great weight & importance, that it is impoſſible but God ſhould be exceedingly provoked with thoſe that ſlight it and diſ-reſpect it. The Vow in *Baptiſme* is the *firſt*, the moſt generall and the ſolemneſt vow that ever any Chriſtian took, ſaith *Chryſoſtom*; wherein he doth not only promiſe, but engage himſelf by covenant in the ſight of God and his holy Angels to be the ſervant of Jeſus Chriſt, and therefore God will not hold him guiltleſs that breaks this Vow. The ſolemnity and weightineſſe of covenant-taking conſiſteth in three things.

1. Becauſe it is made with the glorious *Majeſty* of Heaven and Earth, who will not be trifled and baffled withall. And therefore what *Jehoſhaphat* ſaid to his Judges, 2 *Chron.* 18. 6. *Take heed what you doe, for ye judge not for men, but for the Lord, who is with you in judgements; wherefore now let the fear of the Lord be upon you, &c.* The like I may ſay to every one that enters into covenant this day. *Take heed what you do, for it is the Lords covenant, and there is no iniquity with the Lord, wherfore now let the fear of the Lord be upon you. For our God is a holy God, he is a jealous God, he will not forgive your tranſgreſſions, nor your ſins,* as *Joſhua* ſaith, *Joſh.* 24. 19.

2. Becauſe the articles of the Covenant are weighty and of great importance. In the Covenant of grace God ingageth himſelf to give Chriſt, and with him, all temporal, ſpiritual, and eternal bleſſings, and we engage our ſelves to be his faithful ſervants all our dayes. In this *Covenant* we oblige our ſelves to doe great matters that neerly concern the glory of God, the good of our own ſoules, and the happineſſe of three Kingdomes. And in ſuch holy and heavenly things which ſo neerly

neerly concern our everlastingestate, to dally and trifle must needs incense the anger of the great Jehovah.

3. The manner used both by *Jewes*, *Heathen*, and *Christians*, in entring into *Covenant*, doth clearly set out the *weightinesse* of it, and what a horrible sin it is to break it. The custome amongst the *Jewes* will appear by divers texts of Scripture: *Jer.* 34. 18. it is said, *And I will give the men that have transgressed my covenant which they had made before me, when they cut the Calf in twain, and passed between the parts thereof.* The words they used when they passed between the parts where, So God divide me, if I keep not covenant. *Neh.* 5. 12. *Nehemiah* took an oath of the Priests, and shook his lap and said, *So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out and emptied. And all the Congregation said, Amen.* In the 15. of *Genesis Abraham* divided the Heifer, and she-Goat, and a Ram, &c. *And when the Sun was down a smoaking furnace and burning lamp passed between these pieces.* This did represent Gods presence, saith *Clemens Alexandrinus*, and it was as if God should say: Behold, this day I enter into co-

venant with thee, and if thou keepeſt covenant, I will be as a *burning lampe* to illighten and to comfort thee: But if thou breakeſt covenant, I will be like a *ſmoaking furnace* to conſume thee. Thus alſo *Exod.* 24.6. *Moſes* makes a covenant with Iſrael, and offers ſacrifices, & takes the blood of the ſacrifice and divides it, and half of it he ſprinkles upon the Altar, (which repreſented Gods part) and the other half he ſprinkled upon the people, as if he ſhould ſay, *As this blood is divided, ſo will God divide you if you break covenant.* This was the cuſtom amongſt the Jews. Amongſt the Romans, *Cæſa firmabant fœdera porca.* And when it was divided, the *Feciales* gave one half to one party, & the other half to the other, and ſaid, *So God divide you aſunder if you break this covenant, and let God do this, ſo much the more by how much he is the more able. Hinc fœdus à fœdo animali (ſcilicet porco) diviſo.* Sometimes they make covenants by taking a ſtone in their hands and ſaying, *If I make this covenant ſeriouſly & faithfully then let the great Iupiter bleſs me. If not, ſo let me be caſt away from the face of the gods as I caſt away this ſtone* This was called *Jurare per Jovem lapidem.* All theſe things are not *empty notions*, and *metaphorical ſhadowes*, but

but real and ſubſtantial practiſes, ſignifying unto us, That *God will, and muſt* (for it ſtands with his honour to do it) *divide and break them in pieces that break covenant with him.* This day you are to take a Covenant by the lifting up of your hands unto the moſt high God, which is a moſt emphatical ceremony, whereby we doe as it were call God to be a *witneſſe* and a *judge* of what we doe, and a *rewarder* or a *revenger*, according as we keep or break the Covenant. If we keep it, *the lifting up of our hands* will be as an *Evening ſacrifice*; if we break it, *the lifting up of our hands* will be as the *lifting up of the hands of a Malefactor at the Bar*, and procure woe and miſery and *wringing of hands* at the great day of appearing.

The third reaſon why God will be avenged of thoſe that are Covenant-breakers, is, becauſe that a *Covenant* is the *greateſt obligation*, and the moſt forcible *chain* that can be invented to tye us to obedience and ſervice. *God* may juſtly challenge obedience without *covenanting* by virtue of *creation*, *preſervation*, and *redemption*; he hath made us, and when loſt, he hath purchaſed us with his blood. But being willing

more

more abundantly to manifeſt his love, and that we might be the more faſtned to him, he hath tyed himſelf to us, and us to him by the ſtrong bond of a *Covenant*; as if God ſhould ſay, Oh ye ſons of men, I ſee you are rebellious, and ſons of *Belial*, and therefore if it be poſſible, I will make you ſure. I will engage you unto me, not only by *creation, preſervation & redemption*, but alſo by the right of *covenant* and *aſſociation*. I will make you mine by *promiſe & oath*. And ſurely he that will break theſe bonds, is as bad as the man poſſeſſed with the *Divel* in the *Goſpel*, whom no chains could keep faſt. When we enter into covenant with *God*, we take the oath of *Supremacy*, and ſwear unto him that he ſhal be our chief *Lord* and *Governour*, & that we will admit no forein power or juriſdiction, but that God ſhall be all in all. We likewiſe take the oath of *Allegiance* to be his ſervants and vaſſals, and that he ſhal be our Supreme in ſpirituals & temporals. Now for a *Chriſtian* that believes there is a *God*, to break both theſe oaths of *allegiance* and *ſupremacy*, it is curſed *treaſon* againſt the *God* of heaven, which ſurely *God* wil be avenged of. Amongſt the *Romans*, when any Souldier was preſſed, he took

took an oath to ſerve the Captain faithfully, and not to forſake him, and he was called *Miles per ſacramentum*. Sometimes one took an oath for all the reſt, and the others only ſaid, *The ſame oath that A. B. took, the ſame do I.* And theſe were called *Milites per conjurationem*, or *milites evocati*. And when any ſouldier forſook his Captain, he had Martial law executed upon him. Thus it is with every Chriſtian: He is a profeſſed *ſouldier of Chriſt*, he hath taken preſs-mony, he hath ſworn and taken the *Sacrament* upon it to become the *Lords*, he is *miles per ſacramentum*, & *miles per conjurationem*. And if he forſake his Captain and break covenant, the great *Lord of Hoſts* will be avenged of him, as it is written, *Jer.* 11. 3. *Curſed be the man that obeyeth not the words of this covenant.* To break covenant is a ſin of *perjury*, which is a ſin of high nature; and if *for oaths the land mourneth*, much more for breach of oaths. To break covenant is a ſin of ſpiritual adultery; for by covenanting with God we do as it were *joyn our ſelves in marriage to God*, as the Hebrew word ſignifieth, *Jer.* 50. 5. Now to break the *mariage knot* is a ſin for which God may juſtly give a Bill of divorce to

a

a Nation. To *break covenant* is a ſin of *injuſtice*; for by our covenant we do enter as it were into *bond* to *God* & engage our ſelves as a creditor to his debtor. Now the ſin of injuſtice is a *land deſtroying ſin*.

The fourth Reaſon why God muſt needs be avenged of thoſe that are *covenant-breakers*, is, becauſe it is an act of the higheſt *Sacriledge* that can be committed. For by vertue of the Covenant the Lord layes claim to us as his peculiar inheritance, *Ezek.* 16.8. *I ſware unto thee, and entred into covenant with thee, and thou becameſt mine. Jer.* 31.33. *I will be their God and they ſhall be my people.* It is worthy obſervation, that in the Covenant there is a double *ſurrender*, one on *Gods part*, another on our part. God Almighty makes a *ſurrender* of himſelf, and of his *Sonne*, and of the *Holy Ghoſt*. Behold, ſaith *God*, I am wholly thy *God*; all my power, and mercy, and goodneſſe, &c. is all thine, my *Son* is thine, and all his rich purchaſes. My *ſpirit* is thine and all his graces. This is *Gods ſurrender*. On our parts, when we take hold of the Covenant, we make a delivery of our bodies and ſouls into the hands of God, we chooſe him to be our Lord and Governour, we reſign up

our

our ſelves into his hands. Lord we are thine at thy diſpoſing; we alienate our ſelves from our ſelves, and make a deed of gift of our ſelves, and give thee the lock and key of head, heart, and affections, &c. This is the nature of every religious Covenant, but eſpecially of the Covenant of grace. But now for a Chriſtian to call in as it were his *ſurrender*, to diſclaime his *reſignation*, to ſteal away himſelf from God and to lay claim to himſelf after his alienation, to fulfill his own luſts, to walk after his own wayes, to do what he liſts, and not what he hath Covenanted to do, and ſo to rob God of what is his, this is the *higheſt degree of Sacriledge*, which God will never ſuffer to go unpuniſhed. And ſurely if the ſtick-gatherer, that did but alienate a little of Gods time; and *Ananias* and *Sapphira*, that withheld but ſome part of his eſtate: and if *Belſhazzer* for abuſing the conſecrated veſſels of the Temple were ſo grievouſly puniſhed; how much more will God puniſh thoſe that alienate themſelves from the ſervice of that God whom they have ſworn to be obedient? It is obſerved by a learned Author, of three famous Commanders of the *Romans*, that

that they never prospered after they had defiled and robbed the Temple of *Jerusalem*. First, *Pompey* the great, he went into the *Sanctum Sanctorum*, a place never before entred by any but the *High Priest*, and the Lord blasted him in all his proceedings after that time. *Ut illi qui terram non habuit ante ad victoriam, deesset illi terra at sepulturam*: That he that before that time wanted earth to overcome, had not at last earth enough to bury him withall. The next was *Crassus*, who took away 10000 talents of gold from the Temple, and afterwards dyed, by having gold poured down his throat. The third was *Cassius*, who afterwards killed himself. If then God did thus avenge himself of those that polluted his *consecrated Temple*; much more will he not leave them unpunished that are the *living temples* of the *Holy Ghost*, consecrated to God by a *Covenant*, and afterwards proving *sacrilegious*, robbing God of that worship and service which they have sworn to give him.

The fifth reason why this sin makes the time perilous is, because *covenant-breakers* are reckoned amongst the number of those that have the *mark* of repro-

reprobation upon them. I do not ſay that they are all Reprobates; yet I ſay that the *Apoſtle* makes it to be one of thoſe ſins which are committed by thoſe that are given up to a reprobate mind, *Rom.*1.28.31. The words are ſpoken of the *Heathen*, and are to be underſtood of Covenants made between man and man. But then the Argument will hold *à fortiori*. If it be the brand of a reprobate to break covenant with man, much more a *covenant* made with the great *Jehovah* by the lifting up of our hands to Heaven.

The laſt reaſon is, becauſe it is a ſin againſt ſuch infinite mercy, ſuch bowels of Gods unexpreſſible mercy. It is ſaid, *Jer.* 31. 22. *Which covenant they brake, although I was a Husband to them.* That is, although I had choſen them for my Spouſe, and married my ſelf unto them with an everlaſting Covenant of mercy, and intailed heaven unto them, yet they have broken my Covenant. This was a great provocation. Thus *Ezek.*16 4,5, *When thou waſt in thy blood and no eye pitied thee to have compaſſion upon thee, I ſaid unto thee when thou wert in thy blood, Live*; yea, *I ſaid unto thee Live.* It is twice repeated. As if God ſhould

ſay,

ſay, Mark it O Iſrael, when no eye regarded thee, then I ſaid unto thee, Live. *Behold*, ſaith God, ver. 8. *thy time was the time of Love.* Behold and wonder at it, *and I ſpread my skirt over thee, and covered thy nakedneſſe: yea, I ſware unto thee, and entered into covenant with thee*, ſaith the Lord, *and thou becameſt mine.* And yet for all this thou haſt ſinned grievouſly againſt me. *Woe woe unto thee, ſaith the Lord God, Ezek.* 16. 23. There is *fivefold mercy* in the *covenant*, (eſpecially in the covenant of grace) that makes the ſinne of *covenant-breaking* to be ſo odious.

1. It is a mercy that the great *God* will vouchſafe to enter into *covenant* with duſt & aſhes. As *David* ſaith in another caſe, *is it a ſleight matter to be the ſon in law of a King?* ſo may I ſay, is it a ſleight matter for the Lord of heaven & earth to condeſcend ſo far as to *covenant* with his poor creatures, & thereby to become their *debtors*, & to make them as it were his *equals?* When *Jonathan* and *David* entered into a Covenant of friendſhip, though one was a Kings Sonne, the other a poor Shepheard, yet there was then a kind of equality between them. But this muſt be underſtood warily,

rily, according to the the text, 2 *Cor.* 2 9. *Blessed be God who hath called us into the fellowship of his Son Jesus Christ our Lord.* He is still our Lord, though in fellowship with us. It is a Covenant of infinite condescension on Gods part, whereby he enters into a league of friendship to with his people.

2. The mercy is the greater, because this *covenant* was made after the fall of *Adam*; after we had broken the first covenant. That the Lord should try us the second time, is not only an act of infinite goodness of God, but of infinite mercy. There is a difference between the *goodnesse* and the *mercy* of God. *Goodnesse* may be shewed to those that are not in *misery*: but *mercy* supposeth *misery*. and this was our condition after the breach of the first covenant.

3. That God should make this covenant with *Man*, and not with *Devils*.

4. This sets out the mercy of the *covenant*, because it contains such rare and glorious benefits, and therefore it is called a *covenant of life and peace*, *Mal.* 2.5. *an everlasting covenant even the sure mercies of David*, *Esa.* 54.3. It is compared to the *waters of Noah*, *Esa.* 54. 6. Famous

mous are those two Texts, *Exodus* 19. 5, 6. *Jer.* 32. 40, 41. Texts that hold forth *strong consolation*. By vertue of the *covenant*, Heaven is not only made possible, but certain to all believers, and certain by way of *oath*. It is by vertue of the *covenant* that we call God *Father*, and may lay claim to all the power, wisdome, goodnesse and mercy, &c. that is in *God*. As *Jehoshaphat* told the King of *Israel*, to whom he was joyned in covenant, *I am as thou art, my people as thy people, my horses as thy horses:* So doth God say to all that are in *covenant* with him; *My power is thine, my goodnesse is thine, &c.* By vertue of this covenant, whatsoever thou wanteſt *God* cannot deny it thee, if it be good for thee. Say unto God, *Lord, thou hast sworn to take away my heart of stone, and to give me a heart of flesh. Thou hast sworn to write thy law in my heart, thou hast sworn to circumcise my heart, thou hast sworn to give me Christ to be my King, Priest, and Prophet, &c.* And God cannot but be a *covenant-keeper*. By vertue of this *covenant*, *God* cannot but accept of a poor penitent sinner laying hold upon Christ for pardon, 2 *Chron.* 7. 14. *Jer.* 3. 14. *Promissa hæc tua sunt,*

Domine; & quis falli timet cum promittit ipsa veritas? In a word, we may challenge pardon, and heaven by our Covenant; 1 *Joh.* 1. 9. God is not only *merciful*, but *just* to forgive us. We may challenge Heaven through Christ out of justice.

5. Add lastly, that the conditions of the Covenant on our parts should be upon such easie terms, therefore it is called a *covenant* of *Free-grace*. All that God requires of us, is to take hold of this Covenant; *Isa* 56 *to receive the gift of righteousnesse*, *Rom* 5. to take all *Christ* as he is tendred in the Covenant. And that which is the greatest consolation of all, God hath promised in his Covenant to do our part for us, *Jer.* 31. 33, 34. Therefore it is called a *Testament* rather then a Covenant. (In the new Testament the wore διαθήκη is always used by the Apostle, and not συνθήκη) *Heaven* is conveyed unto the Elect by way of Legacy; It is part of Gods *Testament* to write his Law in our hearts, and to cause us to walk in his wayes, &c. Put these things together. Seeing there is such infinite mercy in the Covenant. A mercy for *God to enter into covenant with us, to do it with us and not the An-*

gel

gels, with us fallen, with us upon ſuch eaſie termes; and to make ſuch a Covenant, that containes ſo many, and not onely ſo, but all bleſſings here and hereafter in the wombe of it; it muſt needs be a land-deſtroying, and ſoul-deſtroying ſin to a *Covenant-breaker.*

The uſe and application of this doctrine is four-fold.

Uſe 1. Of information. If it be ſuch a *Land-devouring ſin* to be a *Covenant-breaker,* let us from hence learn the *true cauſe* of all the miſeries that have happened unto *England* in theſe late yeares. The *wombe* out of which all our calamities are come. *England* hath broken *Covenant* with *God,* and now *God* is breaking *England* in pieces, even as a Potter breakes a veſſel in pieces. *God hath ſent his ſword to avenge the quarrel of his Covenant.* As Chriſt whipt the buyers and ſellers out of the Temple, with whips made of the cords which they brought to tye their oxen and ſheep withall. A *Covenant* is a cord to tye us to God, and now *God* hath made an iron whip of theſe cords which we have broken aſunder to whip us withall.

We are a Nation in *Covenant with*

God, we have the *books of the covenant*, the Old and New Testament; we have the *seales of the covenant*, Baptisme and the Lords Supper. We have the *Messengers of the covenant*, the Ministers of the Gospel. We have the *Angells of the covenant*, the Lord Jesus Christ fully and clearly set out before us in the Ministery of the word. But alas, are not these blessings amongst us, as the Ark was amongst the *Philistines* rather as *prisoners* then as *priviledges*; rather *in testimonium & ruinam quam in salutem*, rather for our ruine then for our happinesse? May it not be said of us, as Reverend *Moulin* said of the French Protestants; *While they burned us* (saith he) *for reading the Scriptures, we burnt with zeal to be reading of them: now with our liberty is bred also negligence and disesteem of Gods word?* So is it with us. While we were under the *Tyranny of the Bishops*, oh how sweet was a *Fasting-day*! how *beautifull were the feet of them that brought the Gospel of peace unto you*! How dear and precious were Gods people one to another, &c. But now how are our Fasting-days sleighted and vilified? how are the people of God divided one from another, railing upon

(instead

(inſtead of loving) one another? And is not the *godly Miniſtery* as much perſecuted by the tongues of ſome that would be accounted godly, as heretofore by the Biſhops hand? Is not the *Holy Bible* by ſome rather *wreſted* then *read*? wreſted I ſay by ignorant and unſtable ſouls, to their own deſtruction. And us for the *ſeals of the covenant*. 1. For the *Lords Supper*; How often have we ſpilt the *blood of Chriſt* by our unworthy approaches to his Table? and hence it is that he is now ſpilling our blood. How hard a matter is it to obtain power to keep the blood of Chriſt from being profaned by ignorant and ſcandalous Communicants? and can we think that God will be eaſily intreated to ſheath up his bloody ſword, and to ceaſe ſhedding our blood? 2. For the *Sacrament of Baptiſme*; how cruel are men grown to their *little infants*, by keeping of them from the ſeal of entrance into the *Kingdome of heaven*, and making their children (their own children) to be juſt in the ſame condition with the children of *Turks and Infidels*? I remember at the beginning of theſe Wars, there was a great fear fell upon godly people about their little children, and

all their care was for the preſervation, and their ſafety; and for the continuance of the Goſpel to them &c. But now our little children are likely to be in a worſer condition then ever. And all this is come upon us as a juſt puniſhment of our *Baptiſmall covenant-breaking*. And as for *Jeſus Chriſt* who is the *Angell* of the *covenant*: are there not ſome amongſt us that *un-god Jeſus Chriſt*? and is it not fit and equal that God ſhould *un-church* us, and *un-people* us? are there not thouſands that have ſworn to be *Chriſts ſervants*, and yet are in their lives the *Vaſſals of ſinne and ſatan*? and ſhall not God be avenged of ſuch a nation as this? theſe things conſidered, is no wonder our miſeries are ſo great, but the wonder is, that they are no greater.

The 2d. uſe, is an uſe of examination. Days of *humiliation* ought to be days of *ſelf-examination*. Let us therefore upon ſuch a day as this, examine whether we be not amongſt the number of thoſe that make the times perilous, whether we be not *covenant-breakers*? Here I will ſpeak of three Covenants: 1. Of the *covenant we made with God in our Baptiſme*. 2. Of *the covenant we have*

made

made with God in our diſtreſſes. Thirdly, and eſpecially of this *covenant you are to renue this day.*

First, of the *covenant* which we made at *Baptiſme*, and renue every time we come to the *Lords Supper*, and upon our ſolemn days of faſting. There are none here, but I may ſay of them, *The vows of God are upon you.* You are *ſervi nati, empti, jurati*; you are the *born, bought*, and *ſworn ſervants* of God, you have made a *ſurrender* of your ſelves unto *God* and *Chriſt.* The queſtion I put to you is this: how often have you *broke covenant with God?* it is ſaid, *Iſa.* 33.14. *The ſinners of Sion are afraid: who ſhall dwell with everlaſting torments? who ſhall dwel with devouring fire* &c. When God comes to a *Church-ſinner*, to a ſinner under the Old Teſtament, much more to a *Chriſtian ſinner*; a ſinner under the *new Teſtament:* and layeth to his charge his often *covenant-breaking fearfulneſs ſhall poſſeſs* him, and he will cry out, oh! wo is me, *who can dwel with everlaſting burnings?* our *God* is a *conſuming fire*, and we are as *ſtubble* before him. *Who can ſtand before his indignation?* (Nah. 1.6.) *who can abide in the fierceneſs of his anger? when his fury is poured forth*

like fire, and the rocks are thrown down before him. Who can ſtand? of all ſorts of creatures, a ſinful Chriſtian ſhall never be able to ſtand before the Lord, when he comes to viſit the world for their ſins. For when a Chriſtian ſinnes againſt God, he ſins not only againſt the *commandement*, but againſt the *covenant*. And in every ſin he is a *commandement-breaker*, and a *covenant-breaker*. And therefore whereas the Apoſtle ſaith, *Tribulation and anguiſh upon every ſoul that ſinneth, but firſt upon the Jew*, &c. I may add; Firſt upon the *chriſtian*, then upon the *Jew*, and then upon the *Grecian*; becauſe the Covenant made with the Chriſtian is called a *better covenant*; and therefore his ſins hath a higher aggravation in them. There is a notable paſſage in *Auſtin*, in which he brings the devil thus pleading with God againſt a wicked chriſtian at the day of judgement. *Æquiſſime judex, judica quod æquum eſt, judica meum eſſe qui tuus eſſe noluit poſt renunciationem; Ut quid invaſit pannos meos? Quid apud eum laſcivia, incontinentia, &c. quibus ipſe renunciaverit? Quid intemperantia, quid gula, quid faſtus, quid cætera mea? Hæc omnia mea poſt renunciationem invaſit.*

Meu

Meus esse voluit, mea concupivit; Judica, aquissime judex, quoniam quem tu non dedignatus es tanto pretio liberare, ipse mihi postmodum voluit obligare. That is, Oh thou righteous Judge, give right judgement! Judge him to be mine, who refused to be thine even after he had renounced me in his Baptisme; What had he to do to wear my Livery? What had he to doe with gluttony, drunkennes, pride, wantonnes, incontinency; and the rest of my ware? All these things he hath practised since he renounced the Devil and all his works. Mine he is, judge righteous judgement; For he whom thou hast not disdained to dye for, hath obliged himself to me by his sins, *&c.*

Now what can God say to this charge of the Devils, but, *take him Devil*, seeing he would be thine, take him, *torment* him with *everlasting torments*? *Cyprian* brings in the Devil thus speaking to Christ at the great day of judgement, *Ego proiistis quos mecum vides nec alapas accepi, nec flagella sustinui, nec crucem pertuli, nec sanguinem fudi, sed nec regnum cœleste illis promitto, nec ad paradisum evoco & tamen se mihi suaq; omnia consecrarunt.* I have not said (saith the

the Devil) been whipt and ſcourged, and crucified, neither have I ſhed my blood for theſe whom thou ſeeſt with me. I do not promiſe them a kingdom of Heaven, &c. And yet theſe men have wholy conſecrated themſelves to me & my ſervice. Indeed if the Devil could make ſuch gainful covenants with us, and beſtow ſuch glorious mercies upon us as are contained within the covenant, our ſerving of Satan and ſin might have ſome excuſe. But when as his *covenant* is a *covenant* bondage, death, hell, and damnation: and *Gods covenant* is a *covenant* of liberty, grace, and eternall happineſs, it muſt needs be a ſin inexcuſable, to be willing and wilfully ſuch a covenant-breaker.

2. Let us examine concerning the *vowes* which we have made to God in our *diſtreſſes*: in our perſonal diſtreſſes, and our National diſtreſſes. Are we not like the children of *Iſrael* of whom it is ſaid, *Pſal.* 78 34. *When he ſlew them, then they ſought him, and they returned and enquired early after God*, &c. *Nevertheleſs they did but flatter him with their mouth*, &c. *For their heart was not right with him, neither were they ſtedfaſt in his covenant*? Are we not like unto little children

children, that while they are whipping will promiſe any thing, but when the whipping is over will performe nothing? Or like unto Iron that is very ſoft and malleable while it is in the fire, but when it is taken out of the fire, returns preſently to his former hardneſſe? This was *Jacobs* fault: He made a *vow* when he was in diſtreſſe *Gen.*28.22. But he forgat his Covenant, and God was angry with him, and chaſtiſed him in his Daughter *Dinah*, *Gen.*34.5. & in his two ſons *Simeon and Levi.* And at laſt God himſelf was fain to call to him from heaven to keep covenant. And after that time God bleſſed *Jacob* exceedingly, *Gen.* 35. 9, 10, 11, 12. We read of *David*, *Pſal.*56. 13, 14, 15. that he profeſſeth of himſelf, that he *would go into Gods houſe, and pay the vows which his lips had uttered, and his mouth had ſpoken when he was in trouble.* But how few are there that imitate *David* in this thing?

Thirdly, Let us examine our ſelves concerning this ſolemne League and Covenant which we are to renue this day. And here I demand an anſwer to this queſtion.

Q. Are we not *covenant-breakers?* do we not make the times perilous by our falsifying of our oath and *covenant with God?*

In our Covenant we swear to six things.

1. That we will *endeavour* to be *humbled for our sins and for the sins of the kingdome.* But where shall we find a *mourner in England* for his own abominations that are committed in the midst of us? it is easie to find a *censurer* of the sins of the Land, but hard to find a true mourner for the sins of the land.

2. We swear *that we will endeavour to go before one another in the example of a reall reformation.* But who makes conscience of this part of the Oath? What sin hast thou left, or in what one thing hast thou been reformed since thou tookest this Covenant? We read, *Ezra.* 10.7. *That they entered into covenant, to put away their wives and their children by them:* which was a very difficult and hard duty, and yet did they it. But what bosome sin, what beloved sin, as dear to thee as thy dear wife and children hast thou left for Gods sake since thou tookest this Oath? I read *Nehem.* 5.13. that the people took an Oath to make *restitution*

tution, which was a coſtly duty, and yet they performed it, ſaith the Text. But alas! where is the man that hath made reſtitution of his ill gotten goods ſince he took this Covenant? I read 2 *Chron.* 15. 16. that King *Aſa* depoſed his Mother *Maachah*, *her*, *even her*, *from being Queen*, after he had entered into Covenant: and that the people, 2 *Kin.* 11. 18. after they had ſworn a *covenant*, *brake in pieces all the Altars of Baall thoroughly*. But where is this *thorough Reformation*, this *thorough* amendment of life? Indeed here is much talk of a *Reformation*, but little practice of a *Reformation*. We ſay we *fight* for a *Reformation*; but I fear leſt in a little time we ſhould *fight* away our *Reformation*: or if not *fight* it away, yet we ſhould diſpute it away. For now all our religion is turned into *Utrum's*, into *Queſtions*, inſomuch as that there are ſome that call all *religion* into queſtion, and in a little while will looſe all *religion* in the crowd of *queſtions*. *Inter diſputandum veritas, & religio amittitur.* There was a time not many years agoe, when God did bleſſe our Miniſtery in the City, to the *converſion* of many people unto God; but now there are ma-

ny

many that ſtudy more to *gain parties* to themſelves, then to gain ſouls to God. The great work of *converſion* is little thought on. And never ſo few (if any at all) converted as in theſe days wherein we talk ſo much of *Reformation*. And is this to keep Covenant with God?

3. We ſwear *to endeavour to amend the lives, and reform not only our ſelves, but alſo thoſe that are under our charge.* But where is this Family-reformation? indeed I read of *Jacob*, that when he went to perform his vow and covenant, he firſt reformed his family, *Gen.* 35.3 And that *Joſhua* reſolved (and performed it) *for himſelf and his family to ſerve the Lord.* And ſo did *Joſiah*, 2 *Chron.* 34. And ch that I could add, *And ſo do we!* but the wickedneſſes committed in our families, proclaim the contrary to all the world. What *Noblemans*, what *Aldermans*, what *Merchants* family is more reformed ſince the Covenant, then before? we ſpeak and contend much for a *Church-reformation*; but how can there be a *Church-reformation*, unleſs there be a *Family-reformation*? What though the *Church-worſhip* be pure, yet if the *worſhippers* be impure, God will not accept of the *worſhip*? And if families be not reformed, how will your worſhippers be pure.

4. We ſwear *to endeavour to bring the Churches of God in the three Kingdoms, to the neareſt conjunction and uniformity in Religion, confeſſion of Faith, form of Church-government, Directory for worſhip and catechizing*, &c. But are there not ſome that write againſt an *Uniformity* in religion, and call it an *Idoll*? Are there not many that walk profeſſedly contrary to this clauſe of the *covenant*? There are three Texts of Scripture that people keep the quite contrary way.

The

The first is *Mat.* 6.34,31,25. *Take no thought what you shall eat, &c. take no thought for to morrow* And most people take thought for nothing else. The second text is *Mat.* 6.33. *Seek ye first the kingdome of God and his righteousnesse*, &c. And most people seek this last of all. The third text is, *Joh.* 6.27. *Labour not for the meat that perisheth, but for the meat that endureth for ever*, &c. And most people labour not for the meat that endureth for ever, but for the meat that perisheth. As these three texts are kept, so do many people keep this part of the Oath; for there were never more *divisions* and *differences* in the Church, never more *difformity*, and pleading against *uniformity*, then now there is.

5. We swear *to endeavour the extirpation of Popery, Prelacy, Superstition, Heresie, Schisme*, &c. And yet notwithstanding there are some that have taken this Oath, that contend earnestly for a Toleration of all Religions.

6. *We swear against a detestable indifferency and Neutrality in this cause which so much concerneth the glory of God*, &c. And yet how many are there amongst us that are like unto *Gallio*, that care not what becomes of the *cause of God*, so they may have peace and quiet? That will not be the *backwardest* of all, and yet will be sure not to be too *forward*, for fear lest if the times turn, they should be noted amongst the chief of the *Faction*? That are very indifferent which side prevail, so they may have their trading again? That say as the *Polititian, that they would be carefull not to come to near the heels of Religion, lest it should dash out its brains*: And as the King of *Arragon* told *Beza, that he would wade no further into the sea of Religion then he could safely return to shoar*.

In

In all these six particulars let us seriously search and try our hearts, whether we be not amongst the number of those that make the times perilous.

The third use is for *Humiliation*. Let the consideration of our *Covenant-breaking*, be a *heart-breaking* consideration to every one of us this day. Let this be a mighty and powerful Argument to humble us upon this day of humiliation.

There are five considerations that are exceedingly *soul-humbling*, if God bless them unto us.

1. The consideration of the many *commandements* of God that we have often & often broken

2. The consideration of the breaking of *Jesus Christ* for our sins, how he was rent and torn for our iniquities.

3. The consideration of the *breaking of the bread*, and the *pouring* out of the *wine* in the Sacrament, which is a heart-breaking motive and help.

4. The *broken condition* that the *Kingdome of England*, *Scotland* and *Ireland*, and that *Germany* is in at this time.

5. The many *Vowes and Covenants* that we have broken; our *Sacrament-covenants*, our *Fasting-covenants*, our *Sick bed-Covenants*. And especially the consideration of our often breaking of our *Nationall-covenant* which you come this day to renue. This is a sin in *Folio*, a sin of a *high nature*: and if ever God awaken conscience in this life, a sin that will lye like a heavy *Incuba* upon it. A greater sin then a sin against a *Commandement*, or against an *Ordinance*. A sin not only of *disobedience*, but of *perjury*. A sin of *injustice*, of *spiritual Adultery*. A sin of *Sacriledge*. A sin of great *unkindnesse*. A sin

that

that makes us not only disobedient, but dishoneſt. For we account him a dishoneſt man that keeps not his word. A ſin that not only every good *Chriſtian*, but every good *Heathen* doth abhor. A ſin, that not onely brings *Damnation* upon us, but caſteth ſuch into horrible *diſgrace and reproach upon God*, that it cannot ſtand with Gods honour not to be avenged of a *Covenant-breaker*. *Tertullian* ſaith, that when a Chriſtian forſakes his Covenant, and the colours of Chriſt, and turnes to ſerve as the Divels ſouldier, he puts an unſpeakable diſcredit upon God and Chriſt. For it is as much as if he ſhould ſay; *I like the ſervice of the Divel better then the ſervice of God*. And it is juſt as if a ſouldier that hath waged war under a *Captain*, and afterwards forſaking him turnes to another, and after that leaves this other Captain and returns to his former Captain. This is to prefer the firſt Captain before the ſecond. This makes God complain, *Jer.* 24. *What iniquity have your Fathers found in me that they are gone far from me*, &c. And in the 11 ver. *Hath any Nation changed their God, which are yet no Gods? but my people have changed their glory for that which doth not profit*. *Baſil* brings in the Devil inſulting over Chriſt, and ſaying, *I never created nor redeemed theſe men, and yet they have obeyed me, contemned thee, O Chriſt, even after they have Covenanted to be thine* And then he addes *Equidem ego iſtam futuram adverſus Chriſtum gloriationem hoſtis inſolentem gravius longe eſſe ſtatuo quam Gehennæ ſupplicia*. That is, *I eſteem this inſulting of the Devill over Jeſus Chriſt at the great day, to be more grievous to a true Saint, then all the torments of hell*. A ſaying worthy to be written in letters of gold. Seeing then that

covenant-breaking is so great an abomination, the Lord give us hearts to be humbled for this great abomination this day. And this will be a notable preparation to fit you to the renuing of your Covenant. For we read that *Nehemiah* first called his people to fast, before he drew them into a Covenant. According to which pattern you are here met to pray, and humble your soules for your former *covenant-breaking*; and then to bind your selves anew unto the *Lord our God*. As *wax* when it is melted will receive the impression of a seal, which it will not do before: so will your hearts, when *melted* into *godly sorrow* for our sins, receive the *seal* of God abidingly upon them, which they will not do when hardned in sin.

Is every man that sins against the *covenant* to be accounted a *covenant-breaker*, and a *perjured sacrilegious* person?

By no means. For as every *failing* of a *Wife* doth not break a Covenant between her and her Husband; but she is to be accounted a Wife till she by committing adultery break the Covenant. So every miscariage against the *covenant of grace*, or against this *National-covenant*, doth not denominate us in a *Gospell-account covenant-breakers*. But then God accounts us according to his Gospel to break Covenant, when we do not only sin, but *commit sin* against the Covenant, when we do not only sin out of *weaknesse*, but out of *wickednesse*; when we do not only *faile*, but fall into sin; when we *forsake* and *renounce* the Covenant, when we deal *treacherously in the* Covenant, and enter into *League* and *covenant* with those sins which we have sworn against. When we walk into *Anti-covenant* paths, and willingly do contrary to what

what we ſwear: then are we perjured and unjuſt, and ſacrilegious, and guilty of all theſe things formerly mentioned.

The fourth Uſe preſents unto you a *Divine*, and therefore a *ſure project* to make the times happy. And that is, *Let all Covenant-takers labour to be covenant-keepers.* It hath pleaſed God to put it in your hearts to renue your Covenant. The ſame God inable you to keep Covenant It is ſaid, 2 *Chron.* 34 31,32. *The King made a covenant before the Lord, &c. And he cauſed all that were preſent in Jeruſalem and Benjamin to ſtand to it.* And 2 *Kings* 23. 3. *The King ſtood by a pillar and made a covenant before the Lord, &c. and all the people ſtood to the covenant.* This is your duty, not only to *take the covenant*, but to *ſtand to the covenant*; and to *ſtand* to it, *maugre* all oppoſition to the contrary. According as we read, 2 *Chron.* 15. 12, 13. *And they entred into covenant to ſeek the Lord God of their fathers, &c. That whoſoever would not ſeek the Lord God of Iſrael, ſhould be put to death, whether ſmall or great, whether man or woman.* For it is not the *taking*, but the *keeping* of the Covenant that will make you happy. God is ſtiled, *A God keeping covenant*, *Deut.* 9. 4. *Neh.* 1. 5. O that this might be the honour of this City! That we may ſay of it, *London is a City keeping covenant with God.* Great and many are the bleſſings entailed upon *Covenant-keepers.* Exod, 19. 5,6. *Now therefore if you will obey my voice indeed, and keep my covenant, then you ſhall be a peculiar treaſure unto me above all people: for all the earth is mine: And ye ſhal be unto me a Kingdom of Prieſts, & an holy Nation, &c. Pſal.* 25. 10. *All the paths of the Lord, are mercy and truth unto ſuch as keep his covenant, &c. Pſal.* 15. 4.

There

There are *three Covenants* I shall perswade you in an especial manner to stand to.

1. *The covenant you made with God in Baptism.* A Christian (saith *Chrysostom*) should never sleep out of doors, or lie down in his bed, or go into his closet, but he should remember that word *Abrenuncio*; that is, *He should remember the time when he did renounce the Divel and all his works.* Oh let us not forget that which we ought always to remember! Let us remember to keep that Covenant, as ever we desire God should remember us in mercy at the great day.

2. *The covenants which we make unto God in our afflictions.* Famous is that passage of *Pliny* in one of his Epistles to one that desired rules from him how to order his life aright. I will (saith he) give you one rule which shall be instead of a thousand; *Ut tales esse perseveremus tali, quales nos futuros esse profitemur infirmi.* That *we should persevere to be such when we are well, as we promise to be when we are sick.* A sentence never to be forgotten. The Lord help us to live accordingly.

3. *The covenant which you are to take this day.* The happiness or misery of *England* doth much depend upon the keeping or breaking of this Covenant. If *England* keep it, *England by keeping covenant shall stand sure*, according to that text, *Ezek.* 9.14. If *England* break it, God will break *England* in pieces. If *England* sleight it, God will sleight *England*. If *England* forsake it, God will forsake *England*. And this shall be written upon the *Tombe* of perishing *England*: *Here lyeth a Nation that hath broken the covenant of their God.* Remember what you have heard this day. That it is the *brand of a Reprobate* to be a Covenant-breaker, &c. It is the part of a *Fool* to *vow*, and not

not to *pay his vowes*. And *God hath no delight in the ſacrifice of fools. Better not vow, then to vow and not to pay, Eccl.* 5.4,5. It is ſuch an high prophanation of Gods Name, as that God cannot hold a *Covenant-breaker* guiltleſſe. It is *perjury, injuſtice, ſpiritual adultery, ſacriledge, &c.* And the very *lifting up* of our hands this day (if you do not ſet heart and hand on work to keep covenant) *will be ſufficient witneſs againſt you at the great day*. We read, *Gen.* 31. 44, 45, 46, 48, 49, 52, 53. *That Jacob and Laban entred into a covenant, and took a heap of ſtones, and made them a witneſſe, and ſaid, This heap is a witneſſe, &c. And they called the name of the place Mizpah: The Lord watch between me and thee, &c. The God of Abraham judge betwixt us, &c.* Such is your condition this day. You enter into Covenant to become the *Lords*, and to be valiant for his truth, and againſt his enemies. And the very *ſtones* of this *Church* ſhall be witneſſe againſt you, if you *break covenant*. The name of this place may be called *Mizpah*. The *Lord* will *watch* over you for good, if you keep it, and for evil, if you break it. And all the curſes contained in the book of the Covenant ſhall light upon a willing *covenant-breaker*. The Lord faſten theſe meditations and ſoul-awaking conſiderations upon your hearts. The Lord give you grace to keep cloſe to the Covenant; and in keeping of it to *keep God* and a *good conſcience*, which are both loſt by *covenant-breaking*.

There are 4. things which I ſhall perſwade you unto in purſuance of your Covenant.

1. To be humbled for your own ſins, and for the ſins of the Kingdome; and more eſpecially, *Becauſe we have not as we ought valued the ineſtimable benefit of the Goſpel, that we have not laboured*

boured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and transgressions so much abounding amongst us. Gospel-sins are greater then *legall sins*, and will bring *Gospel-curses*, which are greater then *legall-curses*. And therefore let us be humbled according to our Covenant for all our *Gospel abominations.*

2. You must be ambitious to *go before one another in an example of real reformation.* You must swear vainly no more, be drunk no more, break the Sabbath no more, &c. You must remember what *David* saith, *Psal.* 50.16. *But unto the wicked God saith, What hast thou to do to take my covenant in thy mouth? seeing thou hatest instruction, and castest my words behind thee.* To sin willingly after we have sworn not to sin, is not only to sin against a *Commandement*, (as I have said) but to sin against an *Oath*; which is a *double iniquity*, and will procure a *double damnation.* And he that takes a Covenant to reform, and yet continued unreformed, his Covenant *will be unto him as the bitter water of jealousie was to the woman guilty of adultery, which made her belly to swell and thigh to rot, &c. Numb.* 5.22.

3. You must be careful *to reform your families according to your covenant*, & the example of *Joshua*, & *Jacob*, & the godly Kings forementioned.

4 You must endeavour *according to your places and callings to bring the churches of God in the three Kingdomes to the neareſt conjunction and uniformity in religion, &c.* O blesſed *Unity!* how come it to passe that thou art so much sleighted and contemned? Was not unity one of the chief parts of *Christs prayer* unto his *Father* when he was here upon earth? *John* 17.11. Is not *unity* amongst *Christians* one of the strongest argu-

ments

ments to perſwade the *world to believe in Chriſt*, *John* 17.21. Is it not the chief deſire of the *holy Apoſtles*, that we *ſhould all ſpeak the ſame things*, *and that their ſhould be no diviſions amongſt us*, &c. 1 *Cor.* 1. 10. *Phil.* 2. 1,2,3, *&c.* Is not *unity the happineſs of heaven?* Is it not the happineſſe of a City to be at *unity within it ſelf?* Is it not a *good and pleaſant thing for brethren to dwell together in unity?* how comes it then to paſſe that this part of the Covenant is ſo much forgotten? The Lord mind you of it this day! And the Lord make this great and famous City *a City of holineſs*, and a City at *unity within it ſelf!* For if *unity* be deſtroyed, *purity* wil quickly alſo be deſtroyd. The Church of God is *una* as well as *ſancta*. It is but *one church* as well as it is a *holy church*. And *Jeſus Chriſt gave ſome to be Apoſtles*, *&c. till we all come to the unity of the faith*. The goyernment of Chriſt is appointed for the keeping of his Church in *unity* as well as *purity*. Thoſe things which God hath joined together, let no man put aſunder. That government which doth not promote *unity* as well as *purity*, is not the government of Chriſt. Oh the miſery of that Kingdome where Church-diviſions are nouriſhed and fomented! *A kingdome or a church, divided againſt it ſelf cannot ſtand.* Would it not be a ſad thing to ſee twelve in a family, & one of them a *Presbyterian*, another an *Independent*, another a *Browniſt*, another an *Antinomian*, another an *Anabaptiſt*, another a *Familiſt*, another for the *Prelatical* government, another a *Seeker*, another a *Papiſt* and the tenth it may be an *Atheiſt*, the eleventh a *Iew* & the twelth a *Turk?* The Lord in his due time heal our diviſions, and make you his choice inſtruments according to your places, that the *Lord may be one, and his Name one in the three Kingdomes!*

Q. But

Q. But some will say, How shall I do to get up my heart to this high pitch that I may be a Covenant-keeper?

I will propound these three helps.

1. Labour to be *always mindful of your Covenant*, according to that text, 1 *Chron.* 15. 16. *God is always mindful of his Covenant.* It was the great sin of the people of Israel, that they were not *mindful* of the Covenant, *Neh.* 9. 17. They first forgat the Covenant, and afterwards did quickly *forsake it.* He that forgets the Covenant, must needs be a Covenant-breaker. Let us therefore remember it, and carry it about us as *quotidianum argumentum*, and *quotidianum muniment um.* First, let us make a Covenant a *daily argument* against all sin and iniquity, and when we are tempted to any sin, let us say, *I have sworn to forsake my old iniquities*: and if I *commit this sin*, I am not only a Commandment-breaker, but an Oath-breaker; I am *perjur'd*, I have sworn to *reform my family*, and therefore I will not suffer a *wicked person* to tarry in my *family.* I have sworn against *neutrality*, and *indifferency*, and therefore I will be *zealous in Gods cause*, &c. Secondly, let us make this Covenant a *daily muniment*, & *armour of defence*, to beat back all the fiery darts of the divel. When any one tempts thee to promise of preferment to do contrary to thy Covenant, or by threatning to ruine thee for the hearty pursuing of thy Covenant, here is a *ready answer*; *I am sworn to do what I do*, and if I do otherwise, I am a *perjur'd wretch.*

This is a wall of brass to resist any dart that shall be shot against thee for well doing according to thy Covenant. Famous is the story of *Hannibal*, which he told to King *Antiochus*, when he required aid of him against the Romans. *When I was nine years old* (said he) *my Father*

Father carried me to the Altar, and made me take an Oath to be an irreconcileable foe to the Romans. In pursuance of this Oath, I have waged war against them 36 years. To keep this Oath I have left my countrey, and am come to seek aid at your hands, which if you deny, I will travell all over the world to find out some enemies to the Roman State. Odi, odioq; sum Romanis. If an Oath did so mightily operate in *Hannibal*, let the Oath you are to take this day, work as powerfully upon you; and make your Oath an *argument* to oppose personal sins, and family sins, and to oppose *Heresie, Schisme*, and *all prophaneesse*, and to endeavour to *bring the Churches of God in the three Kingdomes to the neareſt conjunction, and uniformity*, &c. And let this Oath be *armour of proof* against all temptations to the contrary. And know this one thing, that if the Covenant be not a daily argument and muniment against sin, it will become upon your breaking of it, *quotidianum testimonium, & aternum opprobrium. A daily witnesse* against you, as the book of the law was, *Deut.* 31. 26. and an *everlasting shame & reproach* unto you & yours.

2. Let us have *high thoughts of the Covenant*. Actions, and affections follow our apprehensions. If thy judgement be *beleapred* with a corrupt opinion about the Covenant, thy affections and actions will quickly be *beleapred alſo*. And therefore you ought to endeavour according to your places, that nothing be spoken, or written, that may tend to the *prejudice of the covenant*.

3. You must take heed of the *cursed sinne of self-love*, which is placed in the *fore-front* as the cause of all the Catalogue of sins here named; *because men are* [illegible] *themselves*, therefore

[illegible] they are covetous, &c. and therefore they are *covenant-breakers*. A *self-seeker* cannot be a *covenant-breaker*; this is a sin that you must have as the very gates of hell.

And this is the *second sin* that I promised in the beginning of my Sermon to speak on: but the time and your other occasions will not permit. There is a *natural self-love*, and a *divine self-love*, and a *sinful self-love*. This *sinful self-love* is when we make our selves the last end of all our actions, when we so *love our selves*, as to *love no man but our selves*, according to the Proverb, *Every man for himself &c.* When we pretend *God* and his *glory*, and the *common good*: but intend our *selves*, and our own *private gain* and *interest*, when we serve *God* upon *politique designes*. Of this sinful self-love the Apostle speaks, *Phil.* 2. 21. *For all seek their own, and not the things of Jesus Christ*. And if we had a window to look into the hearts of most people, we should find their hearts made up all of this Idolatrous *self-love*. All their designes are for to promote themselves. They *monopolize* and *ingrosse* all to themselves, as if made for themselves. Where his sinful self-love *dwels*, there *dwels* no *love to God*, no *love to thy brother*, no *love to Church nor State*. This sinful self-love is the *Caterpillar* that destroyeth Church & Commonwealth. It is from this sinful self-love that the *publique affairs* drive on so heavily; and that *Church-government* is not settled, & that our *Covenant* is so much neglected. Of this sin I cannot now speak: but when *God* shall offer opportunity, I shall endeavour to uncase it for you. In the mean time, the Lord give you grace to hate it as *hell it self*.